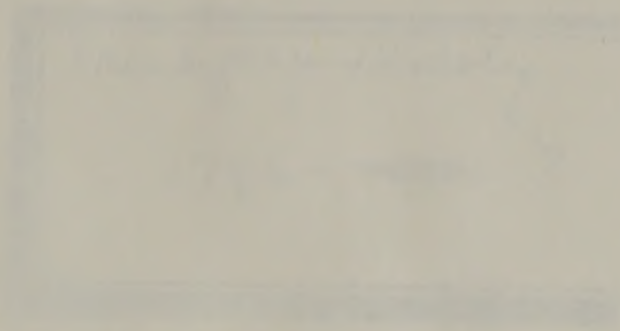


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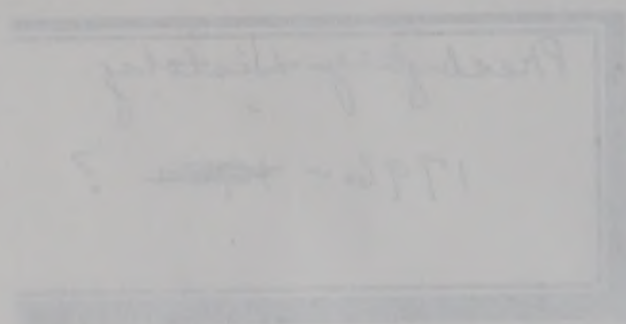
Historical Records

Presbytery History
1796 - ~~1901~~ ?

Helen Jillson Dorsey

SYRACUSE PRESBYTERY

Historical Records



Robert Johnson

Presbytery of Syracuse
The Presbyterian Church in the U. S. A.

1910-1911

1. Moderator, Rev. John H. Thompson
2. Clerk, Rev. John H. Thompson
3. Treasurer, Rev. John H. Thompson
4. Secretary, Rev. John H. Thompson
5. Chaplain, Rev. John H. Thompson
6. Stated Clerk, Rev. John H. Thompson
7. Corresponding Secretary, Rev. John H. Thompson
8. Recording Secretary, Rev. John H. Thompson
9. Finance Committee, Rev. John H. Thompson
10. Education Committee, Rev. John H. Thompson
11. Foreign Missions Committee, Rev. John H. Thompson
12. Home Missions Committee, Rev. John H. Thompson
13. Christian Education Committee, Rev. John H. Thompson
14. Christian Literature Committee, Rev. John H. Thompson
15. Christian Social Service Committee, Rev. John H. Thompson
16. Christian Temperance Committee, Rev. John H. Thompson
17. Christian Youth Committee, Rev. John H. Thompson
18. Christian Women's Committee, Rev. John H. Thompson
19. Christian Children's Committee, Rev. John H. Thompson
20. Christian Soldiers' Committee, Rev. John H. Thompson

THE
SYRACUSE PRESBYTERY

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Presbytery of Syracuse

The Presbyterian Church in the U. S. A.

OFFICERS

Moderator The Rev. John R. Woodcock
Stated Clerk The Rev. Paul Holden Hays
Recording Clerk The Rev. Evan Evans
Treasurer Mr. Willard H. Bundy

Trustees

John W. Church, Emil Hansen, Paul Holden Hays,
Henry D. Mann, Lewis P. Smith, President.

STANDING COMMITTEES

- | | |
|---|--|
| 1. National Missions
Rev. John T. Reeve,
Chairman | 5. Social Education and
Action
Rev. Edwin Daniels,
Chairman |
| 2. Foreign Missions
Rev. Spencer B. Smith,
Chairman | 6. United Promotion
Rev. Walter D. Cavert,
Chairman |
| 3. Ministerial Relations
Rev. A. B. Schmavonian,
Chairman | 7. Auditing and Finance
Elder C. M. Ryan, D.D.S.,
Chairman |
| 4. Christian Education
Rev. Ray Freeman Jenney,
Chairman | |

Churches

1. Pompey, Oct. 1796.
2. Cazenovia, Nov. 1796.
3. Skaneateles, July 20, 1801.
4. Marcellus, Oct. 13, 1801.
5. Lafayette, Oct. 15, 1805.
6. Onondaga Hill, Aug. 6, 1806.
7. Jamesville, 1807.
8. Otisco, May 9, 1808.
9. Onondaga Valley, Nov. 8, 1809.
10. First of Mexico, Aug. 1810.
11. First Ward of Syracuse,
Mar. 10, 1810.
12. Baldwinsville, July 13, 1813.
13. *Trinity of Manlius,
Oct. 24, 1815.
14. †First of Oswego, 1816.
15. †Hannibal, Dec. 4, 1816.
16. *Camillus, Aug. 4, 1817.
17. Fulton, July 14, 1818.
18. First of Syracuse, April 6, 1824.
19. Whitelaw, June 6, 1826.
20. *Jordan, June 15, 1827.
21. Chittenango, 1828.
22. Liverpool, Nov. 9, 1829.
23. †Fayetteville, May 6, 1830.
24. Wampsville, 1832.
25. Canastota, March 19, 1833.
26. Collamer, October, 1842.
27. Amboy, Dec. 23, 1845.
28. Park Central of Syracuse,
Dec. 24, 1846.
29. *Oneida Valley, May 24, 1847.
30. Constantia, Oct. 31, 1851.
31. Fourth of Syracuse,
Feb. 2, 1870.
32. †Grace of Oswego,
March 31, 1870.
33. East Syracuse, March 8, 1875.
34. Westminster of Syracuse,
Nov. 15, 1886.
35. Hastings, Nov. 1, 1887.
36. East Genesee of Syracuse,
May 2, 1892.
37. Parish, March 28, 1893.
38. Elmwood of Syracuse, 1893.
39. South of Syracuse,
May 17, 1901.
40. †Sterling Valley, no response.

*—Dissolved.

†—First and Grace merged in 1936.

‡—Federated.

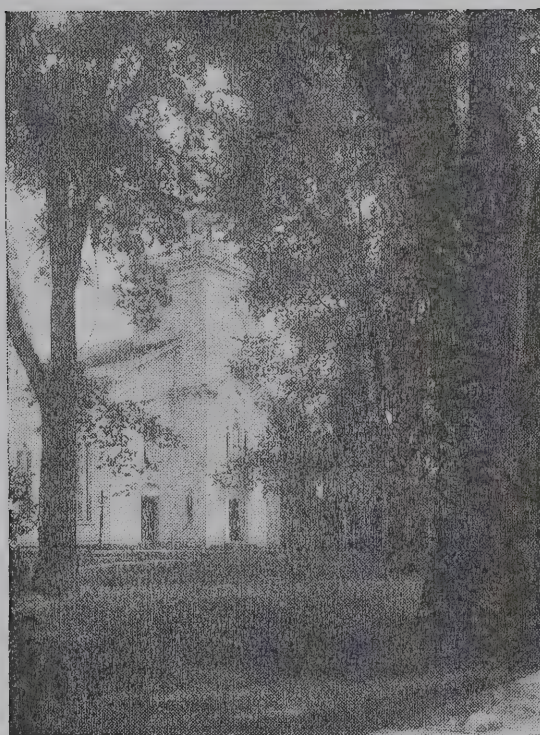
History of the Syracuse Presbytery

1796 - 1938

Published for the Presbytery
by the Historical Committee

Rev. Paul Holden Hays
Rev. John R. Woodcock
William M. Booth,
Chairman

Compiled by
William M. Booth
Syracuse, New York
July, 1938



FIRST PRESBYTERIAN CHURCH OF CAZENOVIA
Building constructed 1805-1807

Syracuse Presbytery

PART I

FRONTISPIECE

Picture of Cazenovia Church
Oldest church structure in the Presbytery

INTRODUCTION

Early History
Minutes of Presbytery, 1811-1851
The White Meeting House
The Early Pastor and His Field of Labor

SUMMARY

The Onondaga or the Syracuse Presbytery
Biographies of Pastors

PART II

FRONTISPIECE

Picture of the church at Pompey
Oldest church organization in this Presbytery
Individual church records (and anniversary sermons)

APPENDIX

Foreword

To establish the relationship between the growth of religious institutions and the life of communities has value, not for history's sake alone, but in making clear this relationship for our own time. History has its "spirit" as well as its "letter," and it is in the hope that the spirit of the early leaders of Presbyterianism may live among us again that this history has been written.

Historical materials, in the shape of sessional records and stories of Church anniversaries, have been abundant; but this is the first connected account of the beginnings and growth of the Presbyterian Church in the region of Syracuse. It is especially fitting that this volume should appear in the Sesquicentennial year of the founding of the Presbyterian Church in the U. S. A.

This book is the fruit of wide, patient investigation; of a keen sense of the responsibility which a worthy past lays on the present; and of true devotion to the Church which had so large a part in the making of this nation, and whose principles may serve to guide us safely through the days ahead. It is sent forth as a labor of love with the hope that it may inspire as well as inform. In this its mission we bid it Godspeed.

JOHN R. WOODCOCK.

Introduction

In this modest volume we have had the privilege of writing a brief history of the foundations of Syracuse Presbytery. Two objectives have been before us. First the settlement of central New York and the founding of pioneer Congregational and Presbyterian Societies. The second part of the book includes brief histories of the churches, furnished by their pastors and clerks of Sessions.

Our Presbytery includes in its membership several congregations that were formed one hundred and twenty-five or more years ago—a much larger number that have passed the century mark!

The Session records of a small group of churches are quite complete, beginning 1796 at Pompey Hill, followed by Onondaga Hill, Camillus, Syracuse, First Church, and others.

The records of Syracuse Presbytery are complete from the beginning, 1810. These are kept in the safe of the clerk—as all original records should be kept.

The “copper plate” handwriting found in these early records is worthy of reproduction—page by page.

Of histories there is no end! Our aim has been to collect information that has not heretofore been recorded in a single volume, in many instances not at all.

Our readers should thank the officers of Syracuse Presbytery who have advanced the funds necessary to finance this project.

WILLIAM M. BOOTH.

PART I
History of Presbytery

The Present
Presbytery of Syracuse

Organized by a consolidation of the Presbyteries
of Mohawk, Oswego and Onondaga at a meet-
ing of the Synod of Utica, October 20, 1870.

THE PRESBYTERY OF SYRACUSE

All early Congregational and Presbyterian church organizations in New York State west of Utica are at least mentioned in the comprehensive history of Rev. James H. Hotchkin published in 1848 under the title:

"History of the
Purchase and Settlement
of
Western New York and of the
Rise, Progress and Present
State of the Presbyterian Church
in That Section."

The Rev. Hotchkin states that his personal memory and contact with this territory began in 1801 and continued until 1848.

We trust that those who wish to read a most excellent book will find a copy of this history in the local or city library.

Under date of 1848, Rev. Hotchkin lists the following churches and congregations within the Syracuse Presbytery, with at least some comment regarding date of beginning and a brief history of each. He is usually obscure in reference to exact dates. These are all found in the minutes of the Presbytery itself.

We add the list included in the 1848 record:

Nelson	DeWitt
Peterboro	Britton Settlement
Cazenovia	Cicero
Canaseraga (Sullivan)	Liverpool
Lenox	Salina
Wampsville	Syracuse First
Oneida Lake	Syracuse Congregational
Ridgeville	Syracuse Second Presbyterian
Chittenango	Amboy
Matthews Mills	Baldwinsville
Manlius	Camillus
Manlius Center	Camillus Third Church
Oran	Lysander
Pompey	Onondaga First Church
Pompey Center	or "West Hill"
Delphi	Onondaga Hollow
Tully	Syracuse Second
Otisco	Presbyterian Church
LaFayette	Van Buren
Jamesville	South Onondaga
Fayetteville	

EARLY HISTORY

Presbyterianism is as old as Christianity! Its modern history is co-incident with that of the Reformation. Its growth and influence in Switzerland, France, Holland, England and Scotland are outstanding among modern religious organizations! With this denominational order came a certain independence of thought and steadfastness of purpose that assisted its followers in throwing off the lethargy of ages and the inborn idea of the divine right of Kings.

When John Knox returned to Scotland after a sojourn with John Calvin, he brought a new conception of religion. Scotland became a Presbyterian country and wrought a tremendous influence in the social, religious and political thought of England and Northern Ireland.

The early settlers in America included large numbers of Puritans from England, Presbyterians from Scotland and Ireland, Huguenots from France, Switzerland and Holland, and Lutherans from Germany. Learned preachers and laymen came into the new country where they found religious freedom. It is a matter of note that religious activity in America was in many instances encouraged and at least partially supported by English, Scotch, Irish and Holland interests—paid missionaries were sent into all of the colonies. These included highly educated men from the foremost universities of Europe: Edinburgh, Dublin, Oxford, Cambridge, Utrecht and Upsala. They were often experienced teachers as well!

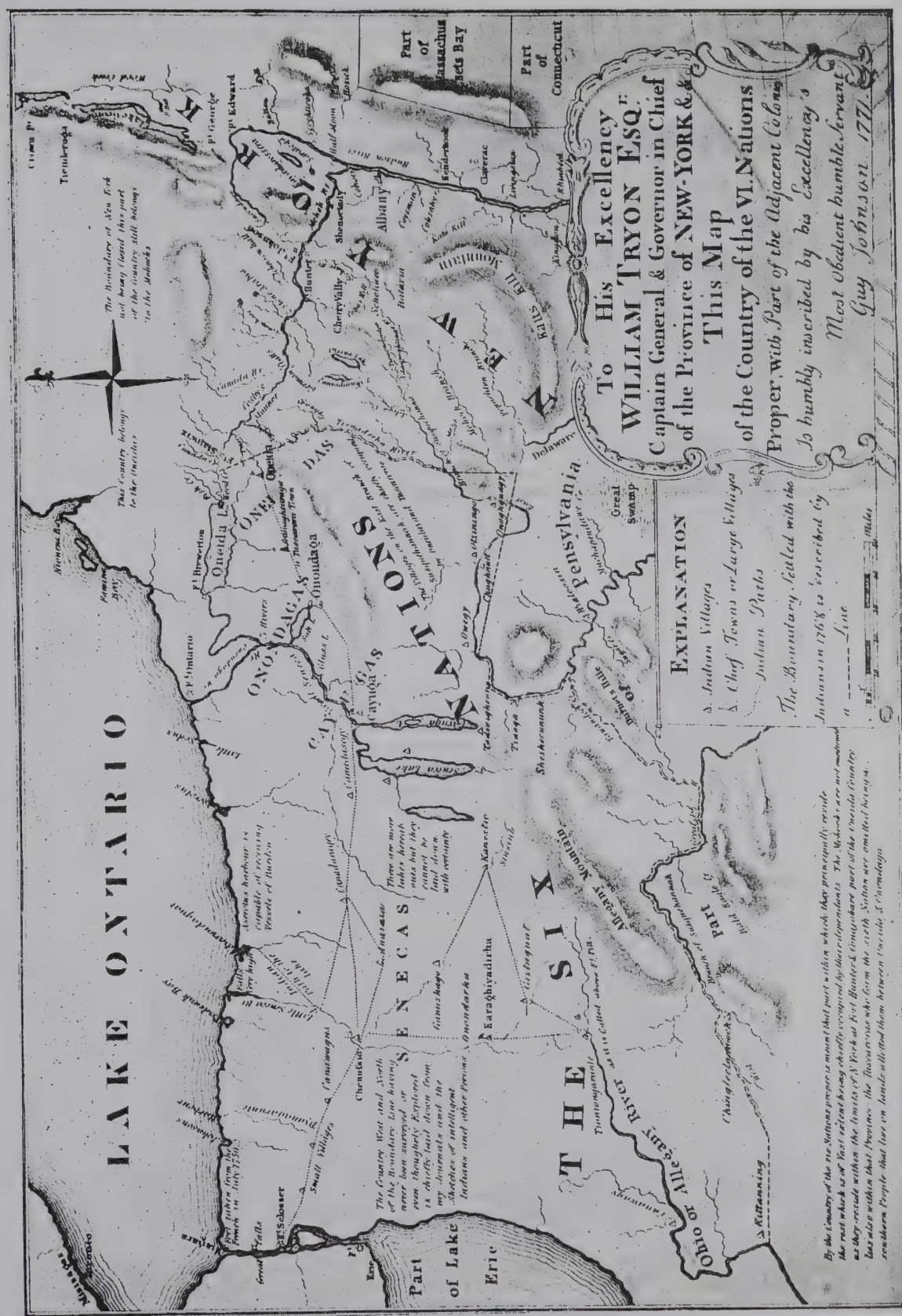
In New England, Congregationalism and Presbyterianism, developed together by mutual consent. The former in Massachusetts, the latter in the settlements of Connecticut and Long Island. The colony of Roger Williams in Rhode Island was a haven for any and all denominations including the despised Quakers.

Dutch and Huguenot Presbyterians established churches in southern New York State, beginning 1628 in New Amsterdam.

The Dutch Reform movement extended north among the settlements along the Hudson and Mohawk Rivers, and south through New Jersey into Delaware.

Francis Makemie, a merchant and missionary of Philadelphia, acquainted the Presbyterians of London, Dublin and Glasgow with the urgent need of assistance among the Churches of Maryland and Virginia. He then obtained the services of two ordained missionaries, John Hampton and George MacNish. As the Congregational order strengthened in New England, missionaries were sent into New Jersey and Delaware.

The Presbyterian advance west of New York City culminated in the establishment of the "Presbytery of Philadel-





phia" in 1706, and missionary support was now undertaken by Presbyterian organizations in England, Scotland, Ireland, Boston, Massachusetts and Connecticut.

In 1716 four subdivisions of the Philadelphia Presbytery were made with the continual addition of new congregations.

In 1729 an attempt to crystallize and unify the various Presbyterian beliefs was realized in the adoption of the "Westminster Plan." of "Faith and Practice," and the "American Presbyterian Church" was formed. Differences of opinion in connection with government and creed followed and the "Synod of New York" became an independent body. Large sums of money were now contributed from abroad to strengthen this new Synod and the University of Princeton was founded in 1746.

Prior to the Revolution, the Presbyterians of the south conducted their affairs independently of those of Philadelphia and New York.

At the close of the War, Presbyterianism in the United Colonies was represented by:

- 3 Synods
- 20 Presbyteries
- 5 Classes
- 1 Coetus
- and 260 ministers.

In 1789 the Synods of New York and Philadelphia effected a merger into a general assembly of four Synods termed the "General Assembly of the Presbyterian Church in the United States." In 1796 all Presbyterian interests in the United States were classified for convenience as follows:

1. Synod of New York
2. Philadelphia
3. Virginia
4. - 5. North and South Carolina.

Each of these Synods met annually and joined in a General Assembly once each year in Philadelphia. To this Commissioners were sent.

We have sketched the origin and growth of Presbyterianism and Congregationalism in the United States to and including 1796. The General Assembly had been established. The Reformed Churches gradually became independent organizations. They were united in 1820. The Presbyterians and Congregationalists were now working together both in reference to pastors and houses of worship. There was a greater demand for well prepared ministers of the gospel than the supply.

With the treaty of peace signed 1783 and with the nominal acquisition of all lands east of the Mississippi River, the newly formed republic accepted the tremendous responsibility of settling this country and maintaining law and order.



"THE MILITARY TRACT AND VICINITY"

In New York State the Sir William Johnson treaty with the "Iroquois Indians, signed in 1768" defined all lands west of the "Line of Property" (see map) "Indian Country."

East of this line, patents had been issued and settlers were paying rent for land they could seldom purchase outright. At the close of the Revolutionary War, the Iroquois Tribes lost nearly all of their holdings. Their hostile and murderous acts were silenced and all of central, southern and western New York State was opened to settlers at prices that astonished New Englanders, capitalists in New York and even Europeans!

For one hundred and fifty years the Atlantic Seaboard Colonies had prospered materially through domestic trade and foreign commerce. Always pushing their frontiers westward, their sons and daughters followed as settlers. Immediately after the treaty of peace had been signed with England, hundreds and a little later thousands of prospective settlers from the New England crossed the Hudson River and sought homes south and west of the Mohawk River. They pressed into the Oneida Lake Country and westward to the rich lands of the Seneca Indians and south of Lake Ontario.

Farmlands could be purchased outright at from 50 ct. to \$2.50 per acre. A log cabin could be built for from \$50.00 to \$150.00. We have been told that a young and energetic man could clear and pay for eighty acres of land within three years! From his New England home he brought a wife or sisters and brothers, a pair of oxen and sleds, a horse or two, some furniture and provisions sufficient in quantity to last until the first crop of corn and wheat had been harvested. There were no roads or bridges—the forest was dense and wet with undergrowth and constant watch had to be kept for loss from wild animals, including bears, wolves and wildcats. Fever and ague were common in the low lands and in the summer flies and mosquitoes were almost unbearable! For many reasons, the settlers came by sledges in the winter when the streams were frozen and when there was less danger from disease. Into such an environment these people came by ox sleds or sleighs, and upon the backs of horses over the Indian trails and through the woods.

"WHITESBORO"

In 1784 Hugh White of Middletown, Conn., became part owner of a grant of land on the Mohawk River, a few miles east of Fort Stanwix (Rome, N. Y.) He was a direct descendant of Hugh White of Cambridge, Mass., who accompanied Thomas Hooker and his followers in their remarkable journey to Connecticut.

Mr. White built a log house and founded a village which was named "Whitesborough" (Whitestown), a name applied to all the country westward.

The settlers who came up the Mohawk River tarried at this hospitable place and rested. Here they visited, traded and bought food, clothing, guns, ammunition, axes and farm utensils. Here they received and sent letters before entering the forest either to locate a home upon land already purchased or to examine property before final locations.

Hugh White was followed by Jedediah Sanger who purchased a thousand acres of land and founded New Hartford—four miles west of the present city of Utica, New York. Here a Congregational Society was organized in 1791. The Rev. Dan Bradley, an ordained minister and graduate of Yale College, became the first pastor. He remained until 1795, when he resigned and removed to the site of the present village of Marcellus. For a period of thirty years, his scholarly influence was felt throughout the whole of Central New York. He aided in the building of the first "meeting house" west of New Hartford, at Marcellus, New York, and later became a judge. organized in Whitesboro in 1786, this was followed by one in Utica. New Hartford became the cultural and educational center for a large section east, west, north and south of Rome and Utica. Village settlements soon appeared in the forest, clearings were made and Congregational groups were organized at Clinton, Paris Hill, Norwich Corners, Jerusalem Hill, and Jericho; Jonathan Edwards, the younger, made a special journey to dedicate the churches at Clinton, Paris Hill and Sauquoit.

However, the religious people of that district and period (1790-1800) usually met in homes, barns, halls and in school houses.

History states that the Revolutionary soldiers from New England who came into Central New York were very much impressed with the beauty of the country. These views were exchanged with friends and relatives at home. At least one hundred men who settled with their families about Utica and Whitesboro were Revolutionary soldiers. In Onondaga County, Dr. Beauchamp states: "The former list of over 300 soldiers has been more than doubled."

"MILITARY TRACT"

We all know the poverty of the Colonies while they were fighting for freedom. Without pay, without clothing, and often without provisions, they struggled. There was great discontent! To show the good will of New York State, the Legislature in 1782 assigned a tract 50 by 70 miles in area and in the heart of the former Indian Country to her soldiers in lieu of cash payment. This included the counties of Onondaga,

Seneca, Cortland, Cayuga and part of Tompkins, Oswego and Tioga. This tract of 1,680,000 acres was divided into sections of 600 acres each—halves and quarters. It was proposed to survey this land and apportion it among the soldiers according to rank and term of service; such plans were carried out. This was termed the "Military Tract," and approximately included the territory occupied by "The Presbytery of Syracuse" from that time to the present date.

These grants were covered with heavy timber. Besides the Indian trails, the Salt Springs of Salina were about all that was known of the country west of the "Oneida Castle." The military lands were surveyed by Simeon DeWitt and were opened for settlement about 1790.

Many soldiers took up their claims and became the solid citizens of the first generation of white people in Central New York. Others sold their "rights," in many instances without adequate financial return. Settlements were now made throughout this territory, and commercial contacts were made with Albany, New York and Philadelphia. Furs, potash and wheat were cash commodities. Land was purchased at low prices and speculation was begun by a group of wealthy men from Albany, New York and Philadelphia.

The Holland Land Company purchased 100,000 acres of the hill country, the present center of which is Cazenovia. To the beautiful lake of this name came John Lincklaen in 1793, a Holland gentleman of great honor and promise, who opened the land for settlement; soon afterward were settled Nelson and Morrisville.

Peter Smith, a partner of John Jacob Astor, a philanthropist and capitalist of New York City, purchased 50,000 acres of forest land and settled Smithfield east of Cazenovia.

The Salt Springs attracted hundreds of men who busied themselves in boiling the natural brine and selling salt for transportation by boats, sledges and wagons to Albany, Oswego and south to Philadelphia.

Judge Sanger of New Hartford purchased the Shore Lots of Skaneateles Lake. This property was sold to settlers just prior to 1800.

The falls of the Seneca River attracted Dr. Baldwin, here

The falls of the Seneca River attracted Dr. Baldwin; here south of Salina was found to be of excellent quality. With Pompey as a center, a whole group of settlements was made.

The Seneca Turnpike, in very good condition by 1800, afforded ready stage travel east and west. A fine group of families made their homes between Cazenovia and Skaneateles. The Villages of Manlius, Fayetteville, Jamesville, Lodi, Onondaga Valley and Onondaga Hill were now growing rapidly. The "Swamp" territory, now the site of the City of

Syracuse, remained untenanted and undrained until 1822. These settlements included many church-going Christian persons.

Thus we see how our early Congregational and Presbyterian Churches were established to serve a steady, energetic and thankful people who chose this fair country as a home for themselves and for their children.

On the "Military Tract," prior to 1810, Congregationalists and Presbyterians agreed to a close union of effort, with interchange of ministers and a united home missionary policy. A theological seminary was established at Princeton in 1811; Hamilton College was founded 1812; Auburn Theological Seminary, 1820.

Let us examine briefly the spread of the gospel upon the "Military Tract" as regards Congregationalists and Presbyterians.

Because Massachusetts and Connecticut were well represented among the settlers, the religious standards and creeds of these people were largely Congregational.

Schools and churches were established, and the latter were often served by missionaries sent from New England. Those of us who have been brought up in Central New York, and who have usually seen the "White Church" upon every village green, must not conclude that all settlements were thus provided with places of worship.

Missionaries who came into Central New York around 1800 returned with sad tales of drunkenness, infidelity, business upon the Sabbath, visiting, pleasure and immorality with neglect of religion in any form or degree! There are localities in Central New York where such conditions persist to the present time and have made possible the citations of Edmunds & Carmer in "Drums Along the Mohawk" and "Listen to a Lonesome Drum."

Hotchkins remarks:

"For some years after the settlement of the 'Military Tract' of the country, no minister of the gospel of the Presbyterian denomination resided within its boundaries, nor was any church of either of these denominations organized. This was prior to the year 1800."

Our written sources lay the blame for much infidelity and indifference religiously to the influences of the French Revolution—contemporaneous with the settlement of this country.

June, 1798, Rev. Seth Williston was sent upon a missionary journey into the Onondaga County by the General Association of Connecticut.

After a four-months' tour, he returned and reported a "great want" for able, pious and zealous men to "fix" down in different parts of the country as ministers of the gospel.

At that time General Assembly also delegated Rev. John Close, Rev. Asa Hillyer, Rev. Asa Dunham and John Seamons, John Patterson, laymen, to preach the gospel in the new settlements.

In 1799 Rev. Methusaleh Baldwin was sent into this territory by the General Assembly to assist Rev. Williston. He reported "Success in Missionary labor is greatly on the increase. God is shaking the valley of dry bones on the frontier. A spiritual resurrection is taking place."

"Some hundreds of people in a short space of time have been received into the communion of the church and among these are several who were avowed infidels and atheists."

"The Middle Association on the Military Tract and its Vicinity,—Middle being between the Oneida Association and the Association of Ontario. This union of Congregational and Presbyterian interests was formed in Marcellus, January 1804. The organizers are supposed to have included Messrs. Rev. Higgins, Wallis and Darrow—the recently settled pastors of the Military Tract—Mr. Williston from Lisle, County of Tioga; Mr. Chapman of Geneva, Mr. Jabez Chadwick of Milton, now Genoa, and Joseph Gilbert of Pompey.

The Middle Association was a useful organization. Presbyterians and Congregationalists dwelt together in Christian unity and accord until 1811, when the churches of this group united with the Presbyteries of Cayuga and Onondaga, according to their respective locations.

We now turn to the actual records themselves, as found in four ancient books. We begin with Vol. 1, Onondaga Presbytery.

FORMATION OF THE ONONDAGA PRESBYTERY

Presbytery Minutes

Cooperstown, October 9th, 1807.

Rev. Brethren. We received your communication by the Rev. Mr. Leonard with great pleasure and were highly gratified with the object of his mission which had occupied our serious deliberation. Situated, as our judiciaries are, in a new country rapidly increasing in its population, blended as our people are in the same sentiments and holding the same doctrines, it is certainly an object of interesting importance that we should be cemented together by some intimate bond of union and correspondence. Such a union would make us better acquainted and increase our attachment to one another as servants of our common Lord. It would facilitate the establishment of the gospel in many of the destitute settlements of our country by uniting our people in one common cause. And it would make us to combine our exertions more effectually in suppressing error, licentiousness and vice, and in promoting the great interest of pure morality and undefiled religion. Prompted by these considerations and animated with a desire to do all in our power to advance the general interest of the Redeemer's Kingdom, the Synod of Albany stands ready with the approbation of the General Assembly, to form as intimate a connection with your Association as the Constitution of Church will admit. We most cordially invite you to become a constituent branch of our body by assuming the characteristic and scriptural name of **Presbytery**, to adopt our standard of doctrine and government and to sit and vote with us in all the great and interesting concerns of the Church. Believing the name, however, far less interesting than the thing, although of consequence to uniformity in the same body, yet should you be solicitous to retain yours, it will not be considered on our part a bar to such a union. Nor do we confine our invitation to you as Ministers but be extended to delegates from your Churches whom we are willing to receive as substantially the same with our ruling elders to assist in our public deliberations and decisions. Knowing the influence of education and habit, should the Churches under your care prefer transacting their internal concerns in their present mode of Congregational Government we assure them of our utmost cheerfulness in leaving them undisturbed in the administration of that Government unless they shall choose to alter it themselves.

Should you accede to this plan of union and correspondence and our General Assembly permit us, which we are disposed to believe they readily will, we anticipate the auspicious period as just at hand when all the Congregational and Presbyterian Churches in this northern region will form one great phalanx against the common enemy, and combine their exertions to advance the mediatorial Kingdom of our exalted Lord.

We are reverend brethren, with sentiments perfect and esteem

Yours sincerely

By order of Synod

SAMUEL F. SNOWDEN

Moderator

"The Rev" Middle Association on the Military Tract
and Its Vicinity"

At the annual meeting of Association at Cazenovia, June 7th, 1808, the foregoing letter was received and it was voted unanimously that this body do accede to the plan of union with the Presbyterian Church of the United States on the conditions proposed by the Synod of Albany in their letter of October 9th, 1807. At the same meeting of association a delegation was appointed to attend the Synod of Albany at Aurora in the following October for the purpose of completing the union, which was accordingly done.

This union existed with no variation until in Association at Pompey East Hollow, September 4th, 1810, it was unanimously resolved to request Synod to divide said association. It was at the same time resolved to discontinue the name Association and to pray Synod, should they sanction such division, to denominate the new judicatories, Presbyteries. The consequence of this application to Synod appears from the following extract of their minutes at the late session in Troy.

Extract From the Minutes of the
Synod of Albany at a Meeting in Troy
October 4th, 1810.

1st. RESOLVED, that so much of the Presbytery of Geneva as lies west of the Cayuga Lake be and remain the Presbytery of Geneva.

2d. That all the churches and ministers heretofore belonging to the Middle Association in the County of Cayuga, together with the Rev. Levi Parsons, the Church of Skaneateles and Committee in the County of Onondaga and also the Rev. Jeremiah Osborn in the County of Tioga be continued a distinct Presbytery by the name of The Presbytery of Cayuga. That they hold their first meeting in Auburn on the second day of January next, to be opened by a sermon by the Rev. J. H. Woodruff or in case of his absence by the next senior minister present, and that they afterward meet on their own adjournments.

3d. That all the ministers and churches east of the Presbytery of Cayuga, heretofore belonging to the Presbytery of Geneva and the Middle Association, be continued a distinct Presbytery by the name of the Presbytery of Onondaga. That they hold their first meeting in the church in Onondaga Hollow on the last Tuesday of October inst. to be opened with

a sermon by the Rev. John Davenport, or in case of his absence, by the next senior minister present, and that they afterward meet on their own adjournment.

William Neil
Stated Clerk

Abstract from the Constitution of the new Onondaga Presbytery follows:

Onondaga Presbytery Constitution

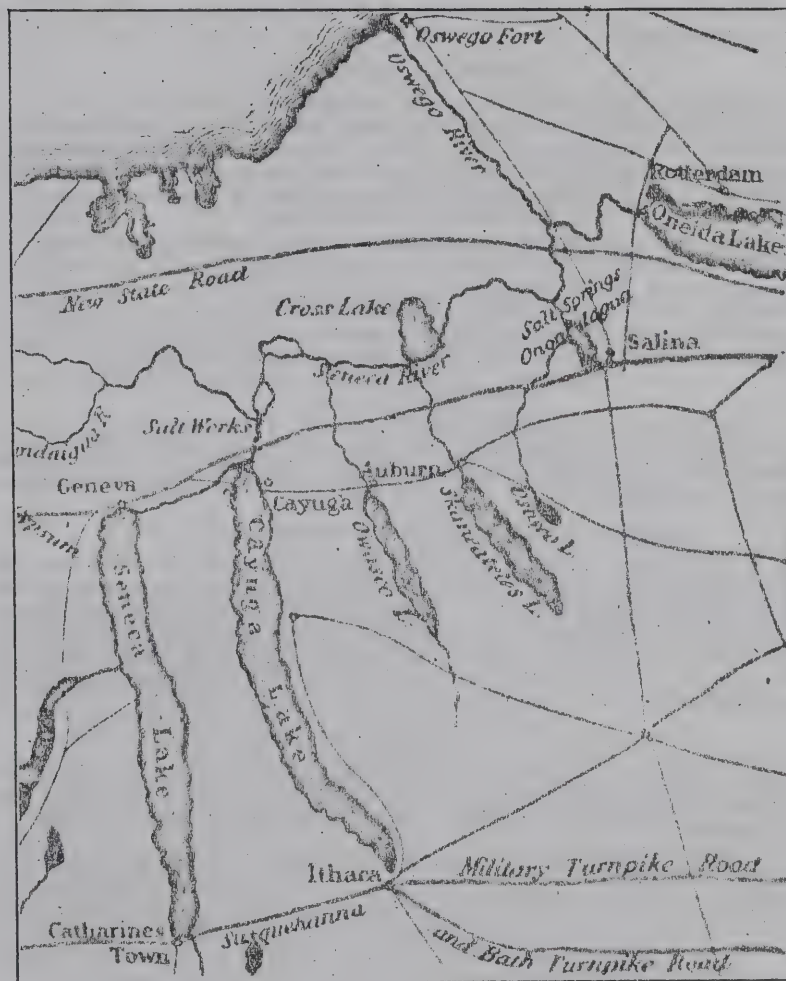
Article 12. It is understood that nothing in this constitution shall be construed in opposition to the following accommodating articles agreed between the General Assembly of the Presbyterian Church in the United States of America and the General Association of the State of Connecticut:

At the meeting of the General Association of the State of Connecticut held in Litchfield, June 6th, 1801, voted to approve the following regulations proposed by the General Assembly of the Presbyterian Church in America, viz: Regulations adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut with a view to prevent Alienation and promote Union and Harmony in their new settlements which are composed of inhabitants from their bodies, it is strictly enjoined on all their missionaries to the new settlements by all proper means to promote mutual forbearance and accommodation between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational form of Church government.

Now follow regulations regarding the common use of Presbyterian and Congregational Churches and pastors by the two denominations.

Signed	D. C. Lansing	} Committee
	J. Leonard	
	I. Chadwick	
	E. Walker	
	I. Johnson	

Rev. John Davenport and Col. David Olmstead were appointed Commissioners to the next General Assembly of the Presbyterian Church in the United States to meet in Philadelphia the third Tuesday in May.



TURNPIKE ROADS

1809

Minutes of Onondaga Presbytery---Abstracted

Salina, March 20, 1811.

The Presbytery met in pursuance of a circular letter from the moderator regularly issued for the purpose of draughting a letter to be forwarded to the Committee of Missions of the General Assembly, praying the Assembly to grant this Presbytery the privilege of appointing two missionaries to labor in our lands and parts adjacent for the term of four months each.

Manlius, February 3, 1811.

Discussed the records from the following churches:

First and Second Church, Onondaga; Fabius; German; Homer and Cazenovia—in perfect condition; First, Second and Third Church of Pompey. The churches at Otisco, Virgil and Manlius were not perfect or prepared. The deficient churches were ordered to prepare and perfect their records at the next session of Presbytery.

In a free conversation on the State of Religion it appeared that the prospects throughout our bounds are more hopeful than usual and that the increase of our church and congregations, as well as their increasing solemnity and attention to the Holy Word and ordinances, demand from us a Tribute of Praise to the great head of the church while we humbly pray for the outpouring of the spirit and the revival of his cause.

Homer, February 2, 1812.

Agreeable to recommendations of General Assembly, Mr. Leonard of Cazenovia, Mr. Lansing of Onondaga and Mr. Walker of Homer be persons with whom the General Assembly deposit religious Tracts for missionaries to distribute.

Onondaga, February 25, 1812.

This meeting considered the standing of baptized children. Resolved that Presbytery enjoin it on all the churches belonging to this body to meet with themselves as often as may be proper for the purpose of Christian instruction and that the ministers and churches endeavor to instruct the children of the church in the subject of their relation to God and of their obligation to comply with all the ordinances of his appointment.

Homer, December 29, 1812.

Rev. Caleb Alexander of the Mendon Association, Massachusetts, made a request to become a member of this body. His credentials being exhibited and found satisfactory he was admitted and took his seat accordingly.

Deeply affected by the deplorable situation to which the children of professed people of God have been reduced by a neglect of religious instruction and the ignorance in which they have been kept of the privilege of their birthright secured to them by Divine constitution, do most earnestly and solemnly recommend to the churches a careful and prayerful observance of the following rules:

RULE 5. That every church hold all the children under twelve years old responsible to the church for their future conduct. Eight rules for the conduct of church, parents and children were laid down.

Fabius, February 2, 1813.

Presbytery enjoined it on every minister and on every delegate from our vacant congregations to furnish themselves with subscription papers in favor of the funds of the Theological Seminary to procure subscriptions as far as practicable, collect the sums subscribed and transmit the same to Mr. Lansing, the Treasurer of Presbytery, or to one of the commissioners of General Assembly.

Cazenovia, July 27, 1813.

Rev. Mr. Leonard laid before Presbytery a request for leave to resign his pastoral charge of the Church and Congregation in Cazenovia and assigned for his reason his habitual weakness of lungs and consequent inability to public speaking.

Resignation granted.

Preble, September 7, 1813.

Col. John Lincklaen chosen clerk.

Pompey, February 1, 1814.

Upon inquiry it appeared that no contributions for the Theological Seminary had been received within the bounds of Onondaga Presbytery. The former order for collection of monies was renewed.

Rev. Mr. Wallis resigned his charge from the church and congregation of the Town of Litchfield, Norwich Society—formerly pastor at Pompey.

Rev. Mr. Lansing asked to be relieved from pastoral relations owing to declining state of his health.

Homer, February 3, 1816.

At the instance of Dr. Searl, printer, Messrs. Wallis and Leavenworth were designated to make extracts for his use from the report of the Committee respecting the State of the Onondaga Indians.

Manlius, February 6, 1817.

Ordered that the stated clerk be directed to report to General Assembly what has been done by the churches belonging to this body in aid of the funds for the education of poor and pious youth.

MEETING MANLIUS VILLAGE, SEPT. 2, 1823.

Pompey West Hill, Sept. 2, 1817.

Rev. Dirck C. Lansing having been lately dismissed from this Presbytery by the committee appointed for that purpose to join the Presbytery of Cayuga and having been received by said Presbytery, being present was invited to sit as a corresponding member.

Second Presbyterian Church of Camillus is received into Presbytery by recommendation of Caleb Alexander.

The Church of Lenox joins the Onondaga Presbytery.

Cazenovia, February 3, 1818.

The committee appointed at the last stated meeting to confer with the Missionary Society of Onondaga for civilizing and Christianizing the "aboriginal inhabitants of America" on the measures most proper to be adopted for the benefit of the Onondaga Indians reported in favor of soliciting collections to aid the Society in prosecuting the plan of civilizing and instructing, which they have adopted.

Camillus, March 17, 1818.

A communication was received from the church at Chittenango Rapids, requesting to be received under the care of this body.

Articles of Faith adopted.

Nine sub-divisions.

Manlius Square, December 1, 1818.

Resolved that Presbytery form themselves into a missionary society for the special purpose of the preaching of the gospel to the destitute within its limits and vicinity.

Onondaga Missionary Society formed.

Homer, February 6, 1820.

Recommended that Rev. Roger Adams of the Youth's Missionary Society as a suitable person to be employed as a missionary.

Pompey East Hill, October 16, 1821.

Letter A. H. Fahnestock, page 391.

Separate organization of the First Church of Salina (First Ward Church), the reception of which is mentioned on page 394.

Rev. Thomas Castleton in his sermon, Aug. 29, 1847, said the church was formed, consisting of 30 individuals that are members, Jan. 23, 1822.

Onondaga, February 5, 1822.

Dr. Ward Basel requested that the Church of Salina be received under the care of Presbytery, which request was granted.

Preble, February 26, 1822.

The Trustees of the First Religious Society in Salina presented to this Presbytery a call to the Rev. Hutchins Taylor to undertake the pastoral office over the Church and congregation in that place. Mr. Taylor was installed pastor at Salina.

Manlius, Third Church, September 3, 1822.

Presbytery proceeded to the examination of Mr. E. S. Barrows preparatory to his ordination and having obtained satisfactory evidence of his acquaintance with the arts and sciences and with Latin, Greek and Hebrew languages, and having examined him particularly on experimental religion and on theology, Resolved, that his examination on these several parts of trial be sustained.

Manlius Village, September 2, 1823.

The committee appointed to draft a minute in relation to the subject of congregational collections for the Theological Seminary at Auburn reported, and their report being amended was adopted and is as follows: That it appears on inquiry that nothing has been collected for the said seminary in the form contemplated by the recommendations of Synod. That as reasons for this failure it has been stated in behalf of some congregations that their ability does not extend beyond supplying themselves with the preaching of the gospel and with houses of worship and in several cases is not equal to their necessary objects.

Onondaga First Church, February 7, 1826.

February 2, 1826.

Resolved, that Presbytery hold their usual stated meeting at Salina. A request was presented to Presbytery from sundry professors of religion in Syracuse that a Presbyterian Church might be formed in their village.

Whereupon: Resolved, that Messrs. Woodruff, Taylor, Thatcher and Cushman, and Messrs. Moseley, Eager and Brewster, elders, be a committee to attend to said request and that they meet at Syracuse next week on Friday at 10 o'clock A. M.

Syracuse, June 27, 1826.

Rev. John W. Adams, a licentiate of the Presbytery of New York, presented a letter of dismissal signed by John Truax, Moderator; Steven N. Bowman, Stated Clerk, and requested that he be received under the care of this Presbytery, which was granted. A call was presented from the trustees and elders of the congregation in the village of Syracuse for the pastoral labors of Mr. Adams among them. The call being found in order was put into the hands of Mr. Adams who so justified his acceptance of it.

Resolved to proceed to the examination of the candidate on the parts of trial preparatory to his ordination:

Proceeded with the examination of Mr. Adams.

Resolved to proceed and install Mr. Adams.

Mr. Adams was solemnly ordained and installed as pastor of the Church and Congregation in the village of Syracuse and his name enrolled on the records of Presbytery.

Salina, September 5, 1826.

The committee appointed to organize a church in Syracuse reported that they have organized a church to be styled First Presbyterian Church in Syracuse.

The members of our communion are increasing in number. At present they amount to about 1,700.

Lenox First Church, September 2, 1828.

Resolved, that we deeply deplore the low state of feeling which obtains in most of our societies on the respect to the sanctification of the Sabbath and that we will do all in our power by personal example and as the ministers of Jesus Christ to prevent the violation of the 4th Commandment, and that we, according to the recommendation of General Assembly, page 239, earnestly recommend to all the churches under our care to co-operate with the friends of the general union in the promotion of our object so intimately connected with the welfare of Zion.

Pompey, October 27, 1840.

Resolved, 1. That in the opinion of this Presbytery, slave holding is a heinous sin which ought not to be tolerated in any Christian church.

2. That the sin of slave holding is worthy of notice and action in the Presbyterian Church inasmuch as it exists unrebuked by the judicatories generally within whose bounds it is practiced.

Syracuse, February 12, 1839.

3. That as a Presbytery we feel called upon not only to expostulate with and importune our brethren at the South to abandon the sin of slave holding, but also when represented in General Assembly to hear our testimony against it.

4. That the stated clerk be requested to forward the above resolutions for publication in the New York Evangelist.

Pompey First Church, September 7, 1824.

Plea from General Assembly for a sacred Sabbath.

Onondaga Second Church, February 1, 1825.

Resolved that the stated clerk be allowed \$8.00 for his services last year.

Syracuse, February 14, 1843.

J. W. Adams, now D.D., organized the First Church of Britton Settlement.

We consider the voluntary enslaving of one part of the human race by another as a gross violation of the most precious and sacred rights of human nature as utterly inconsistent with the law of God which requires us to love our neighbors, and as totally irreconcilable with the spirit and principles of the gospel of Christ.

The practice of sending their children to dancing school and allowing them to attend dancing parties by some members in several churches under our care in this Presbytery having for some time been pursued greatly to the grief of other members of their churches and their ministers, what does the peace and purity of the church require to be done in the premises?

Resolved: that Presbytery regard dancing parties and dancing schools as worldly amusements adopted to dissipate the mind and alienate the heart from God and serious things.

Salina, September 5, 1843.

Congregational Church of Syracuse withdraws.

D. C. Lansing, Moderator.

Baldwinsville, March 2, 1844.

It was resolved that a committee of nine, five ministers and four elders, be appointed to proceed to Syracuse on the 28th inst. at two

o'clock P. M., and if the way be clear, to organize a second Presbyterian Church and agreeable with the wishes of the memorialists. Rev. Messrs. A. C. Tuttle, J. W. Adams, D.D., I. Meyers, G. H. Hulin, J. I. Ward, ministers, and Messrs. P. Dickinson, I. Dickson, I. M. Munroe and I. LeVan, elders, were appointed that committee.

Wampsville, September 3, 1844.

Second Presbyterian Church of Syracuse organized March 28th to be called "The Second Presbyterian Church" of Syracuse. The report was accepted and the church was received under the care of this Presbytery.

Lysander, September 8, 1845.

We are in the enjoyment of a great degree of external prosperity. We number more settled pastors than it has been our happiness to enjoy for a long time and in nearly all the churches the Gospel is statedly preached with very general acceptance. Most of the congregations have increased in number and constancy of attendance upon the means of grace. Sabbath School instruction has received prominent attention and sound views are generally entertained on the subject of public morals and constant regard has been had to their improvement. Everything seems ripe for a great religious movement.

Lysander, September, 1845.

Denouncing a certain organization as a pro-slavery body making and promoting discord and schism in the Christian churches,

Whereas the memorial of this Presbytery to the General Assembly of 1843, together with many others, failed to obtain any action of the Assembly which might cause the testimony expressed in 1818 to be carried out in a faithful and effective gospel discipline for the removal of the sin of slave holding from the Presbyterian Church; and the subject is continually menacing more and more the harmony and prosperity of Zion.

Cazenovia, December 17, 1845.

The church at Van Buren asked leave to disband to be received into the new organization at Amboy.

Onondaga Hollow, February 10, 1846.

Reiterate views of the sins of slavery. We therefore earnestly entreat that the Assembly of 1846 will repeat and enforce the admonition and principles adopted by the Assembly of 1818 with reference to Slavery. That they will send out to the churches their decided reproof of the sin of slave holding.

Lafayette, September 1, 1846.

The commissioners to Auburn Theological Seminary reported: That the seminary continues to maintain a high standing and appears to be accomplishing in a silent and steady manner the ends contemplated in its foundation. Three able professors are on the ground and the course of instruction is thorough and ample. The efforts made to secure the funds for a fourth professor have not yet been completely successful, though considerable progress has been made; and a very considerable relief has been obtained from the debts under which the seminary has been laboring.

Syracuse, December 24, 1846.

Letter December 14, 1846.

You are hereby notified that a special meeting of the Onondaga Presbytery will be held at the Market Hall in Syracuse on Thursday the 24th inst. at 2 o'clock P. M. to hear and act upon a request for the organization of a Presbyterian Church out of the materials composing the congregation worshipping in Market Hall and to attend to any other business that may be connected with the action above desired.

The new church was named the **Park Church of Syracuse.**

After recess the committee on the order of services reported as follows: Namely: That Rev. M. Sherwood offer the opening prayer, that the Moderator organize the church and express the fellowship of the churches and preside at the election of officers; that the Rev. Mr. Strong offer the prayer at the ordination of elders; that the Rev. Mr. Delavan address the newly constituted church and session; and that the Rev. Mr. See commend them to God in prayer.

The following persons, being received by letter of dismission from other churches and having entered into covenant with one another, were duly organized into a Presbyterian Church of our Lord Jesus Christ with the form and title above desired, namely:

Thomas D. Washburn	W. M. Shay
Charles E. Stoughton	Roxana Washburn
Bradley Carey	Mrs. John Stewart
Lucy Butler	Esther Taylor (Mrs.)
Lois E. Whitmore	S. T. Huntington
Electa Ann Terry	Matilda Furman (Mrs.)
Benjamin R. Norton	Jared F. Phelps
Emily Goodwin (Mrs.)	H. Phelps (Mrs.)
Emily M. Seymour (Mrs.)	R. R. Phelps
Elizabeth A. Shay (Mrs.)	Theron Cowles
Lawrence Parker	Jane E. Furman
Fanny J. Terry	Nancy Lyon
Caroline Hawn (Mrs.)	H. S. Sparks
J. B. Huntington	George Barney
D. E. Huntington (Mrs.)	Elmira S. Cook
Elizabeth Phelps (Mrs.)	John Stewart
H. S. Sparks (Mrs.)	Louisa Norton (Mrs.)
John W. Cook	L. S. Parker (Mrs.)
Minerva Cowles	Anne R. Furman
Robert Furman	

Ruling Elders—

Robert Furman

John Stewart

R. R. Phelps

Fayetteville, February 1, 1848.

The committee previously appointed to perfect the relation between this body and Onondaga Academy reported.

A friendly alliance had been entered into.

Camillus, February 14, 1849.

On motion of Mr. Myers it was, **RESOLVED**, that the Presbytery rejoice in the recent movements of the New York State Temperance Society in appointing several ministers of the gospel as missionary agents to present the cause of temperance to all congregations of the State as far as possible on the Sabbath and we accordingly recommend to the churches within our bounds to receive and to co-operate with their agents and make contributions for the temperance cause.

That, To provide for regular and systematic contributions each alternate month throughout the year be devoted to the following six assigned objects of benevolence namely,

- The American Board of Commissioners for Foreign Missions,
- The American Home Missionary Society,
- The American Bible Society,
- The American Tract Society,
- The American Education Society,
- The American Protestant Society.

That the month of January be appropriated to American Bible Society, March to American Education Society, May to American Home Missionary Society, July to American Protestant Society, September to

the American Tract Society, and November to the American Board of Commissioners for Foreign Missions.

Pompey, September 3, 1850.

Rev. L. S. M. Hastings and G. C. Beach and H. P. Gates, elders, were appointed a committee to draft a minute expressing the feelings of Presbytery in view of the death of the late Rev. J. W. Adams, D.D.

Rev. John W. Adams, D.D.

RESOLVED: That this Presbytery tender to the afflicted family of the deceased and the church which has so long enjoyed the pastoral labors of our departed Brother their deep sympathy under their bereavement while they pledge their prayers that present affliction though not joyous but grievous may nevertheless work in them the peaceable fruits of righteousness.

Otisco, February 11, 1851.

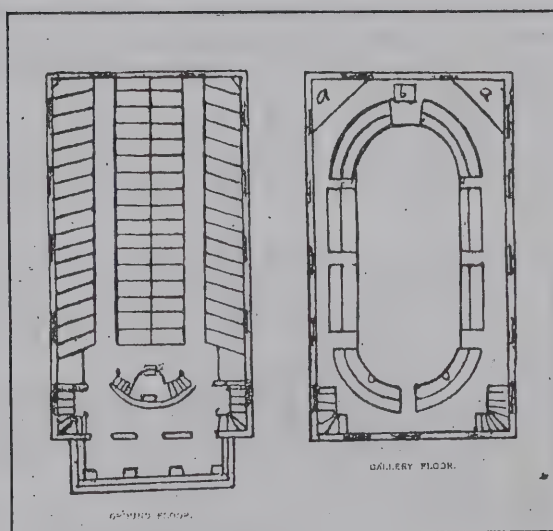
The Presbytery of Onondaga is comprised of 36 ministers and 27 churches. To them the past year has been one of peace and outward prosperity.

There is generally an increase in attendance upon public worship and a solemn attention given to the word and ordinances of the Gospel. Sabbath Schools exist in all our churches and are useful to pupils and teachers.

It is feared that the labors of parents for the religious instruction of their children are to a sad degree omitted, especially that catechetical instruction is neglected.

The Presbytery earnestly recommend to parents that they carefully and systematically teach the younger members of their families the Westminster catechism as well as the Holy Scriptures and that they make the labors of the Sabbath School teachers auxiliary to their own and not as a substitute for them.

The Presbytery have reason to fear that there is an increase in the use of intoxicating drinks and desecration of the Sabbath within our bounds.



PLAN OF WHITE MEETING HOUSE.
First Presbyterian Church, Syracuse, N. Y.
Ground Floor and "Gallery."

The White Meeting House Upon the Village Green

Pioneer settlements usually included a group of people who combined for defense against their common enemies. In New England these were usually wild animals and hostile Indians.

A convenient arrangement was an open area termed "The Green." About this were built homes, stores and the shops of artisans. It was very appropriate to construct upon the public square schools and meeting houses for worship. The "green" itself was the scene of open air meetings and sports of many sorts, including general military training and wrestling. Here the gossips congregated to hear the latest news, days and weeks old, from Boston, Philadelphia and from across the Atlantic.

Deeply religious, these New England people built their meeting houses plain! A clock was provided to act as a public time piece—to sound alarms and to send the people to bed at a proper hour!

Meeting houses were usually patterned after other similar structures in England and Scotland. The Sir Christopher Wren form of architecture was very generally copied with various success. Some of the church spires of New England are very acceptable!

The settlement in Central New York of upwards of three hundred thousand people where forests only had flourished brought about a great demand for church carpenters. Many men made such construction work a specialty.

When the meeting house was erected at New Hartford in 1792-93, the building was modeled somewhat after that of the First Presbyterian Church of Schenectady. However, the steeple was built several years after the body of the church.

The people of Marcellus turned to New Hartford for sound ideas in connection with their building. Mr. Fobes of Onondaga Valley would contribute to the proposed church building if the portico was made like that at the front of the Schenectady church.

The white meeting house thus supported diverse forms of ornament—simple, beautiful or grotesque! A ride through Syracuse Presbytery country will undoubtedly give support to our remarks! But these church buildings generally add dignity to any village square. We hope they may continue through other generations!

A main building—a tower or steeple, perhaps, a portico, double length windows, formerly sheds for the teams of those who rode some considerable distance, and finally a row of hitching posts and a cut stone "horse block."



"THE WHITE MEETING HOUSE"
Syracuse, N. Y.—1826

Within the building we usually find a single oblong room—with two, three or four rows of pews. In early days those in advantageous locations were reserved for the more prominent families of the congregation. Often two large square pews were found—one at the right and the other at the left of the pulpit. These pews were provided with doors that were kept closed during the service. A "gallery" was built completely around the room except above the pulpit. Free pews for colored and poor people were thus provided. The musicians occupied the center of the gallery over the entrance doors. The pulpit was the most elaborate piece of furniture in the entire church. We remember one of dark cherry wood not less than six feet high with stairways at the side. In front of the pulpit stood the communion table.

Each pew-holder held a deed to "pew ground," upon which the bench rested. We include a copy of such a deed (see appendix). He also purchased his own cushion or had none at all.

Through the long sermons the board seat and backs increased in discomfort, particularly for the small boys and girls.

The early churches were not heated. The Puritan remnant, still strong in the minds of worshippers, forbade this comfort. Our grandmothers carried foot stoves—these were of metal, about twelve by fourteen inches in width and length and perhaps six inches deep. A substantial frame of wood surrounded the fire box in which were placed coals from the fire. Thus equipped, the owner proceeded to church. These diminutive stoves were located on the floor in front and must have produced a certain degree of satisfaction if not much warmth!

Because the early churches were built without cellars, huge iron stoves were finally placed at the right and left of the body of the church and back of the pews. These were connected to chimneys at the far end of the building by long lines of unsightly stove pipes. Wood was universally used as fuel, but the cold weather of winter brought out startling defects in such systems so that alternate roasting and freezing temperatures were common. There were times when these stoves puffed like steam engines under a heavy load.

With the general introduction of basement quarters for the Sunday school, these heating systems gradually gave way to more modern and more efficient equipment.

The early churches were lighted by candles often made by church members. Curious lanterns of metal served those who came and went. Later came chandeliers that carried a dozen or more candles each.

It is related of Mrs. Keene of First Church that she

started out for prayer meeting with her lantern to round up her neighbors who ought to join her in the house of worship.

We read that the bell of the Presbyterian Church of Clinton, New York, was rung at 9 o'clock in the morning, at 12 M. and at 9 o'clock in the evening. This was the order of procedure around the year 1800.

Nothing about the Christian service has attracted the attention allotted to the bell. This with the clock, formerly served as a master time-piece for the entire town or village, irrespective of the religious belief of the listener. Such a use still persists in some localities. In those early days, having strained the purse-strings to the utmost to build the church, the bell was a serious additional expense and yet by its tone were people attracted or repulsed. If of a deep and sweet resonance, the call to meeting was met with satisfaction. Local foundrymen made heroic attempts to found such master-pieces but were seldom successful. Often a Troy firm was chosen.

Throughout Central New York, over a period of nearly one hundred years, many sweet-toned bells have been hung.

Year by year these bells have lost their first importance. Only a short time since the church bell issued the call to fire, was rung in cases of great distress of any nature and tolled away the lives of the aged members of the community, irrespective of church denomination!

With this passing of the bell for many purposes, it still lingers, close to the hearts of those who remember!

The first churches of this Presbytery were constructed about a century and a quarter ago. Many of these have burned. Generally they have been replaced by buildings, on the whole much less simple and interesting.

A modern church building of architectural beauty is seldom seen today. However, we suggest the following churches for your consideration: Cazenovia, Pompey Hill, Chittenango (rebuilt), and Trinity of Manlius. You may readily think of others. The Onondaga Valley Church was an architectural gem! It had a reputation in this particular far outside Central New York.

The Early Pastor and His Field of Labor

Several hundred young men graduated from eastern colleges and dedicated their lives to Christian service on "The Military Tract and Vicinity." Dartmouth, Yale, Princeton, Union and Hamilton were represented. Some came as missionaries, they often remained in charge of congregations.

We know these men by their works! And believe as a class they were valiant in the Lord's service both in Congregational and Presbyterian churches. In the days of Dirck C. Lansing and Caleb Alexander the man of God went about

afoot or horseback. He traveled between marked trees through the silent forests without roads or bridges. Having entered a clearing he became the guest of one or more families. They had often waited months for the baptism of their children!

There were no bodily comforts. In a log house the preacher shared the food of the family and slept before the open fireplace or in a loft. He preached in homes, in school houses, in stores and in the open air—even in saloons. He waded breast-deep in snow banks, often in zero weather. Was he working for or seeking worldly gain? No! He was living and preaching the gospel of Christ.

By 1825 there were more settled conditions. Churches had been built! People had a few comforts. Clapboard houses had replaced the log cabins. During the early days he was an unusual pastor who received \$400 per year. Gradually his salary was increased. He often had the use of a parsonage. The "Donation" became an institution. Good stories have been written about the gifts of often unwilling parishioners. Some were very generously offered and received. Fire-wood was a part of the fixed salary. The pastor was usually compelled to maintain a vegetable garden. Rev. Mr. Lansing and Mr. Alexander owned farms and managed them well.

The chosen intellectual and spiritual leader of a group of from fifty to two hundred people found it necessary to practice every possible economy to make "both ends meet." He usually attempted to build up a library; he educated and often sent to college more than one child. He tutored young men who were preparing for a college course. He often did manual labor, acting as janitor for his church. He fought and often suffered bodily infirmities. This was long before the days when an old-age pension was even thought of for a "preacher."

A very weak church in the country usually combined with one or more congregations. There were sermons to prepare for a morning service at A, a four o'clock service at B, an evening service at A and C—perhaps bi-weekly. Over roads of bottomless mud, through rain, sleet and snow drifts, often upsetting the buggy or sleigh, not once but many times, in a pitch-black night, the faithful man of God carried the gospel message to a handful of earnest people.

This was the life of the country and village pastors on the "Military Tract" prior to 1880.

We bow in solemn reverence before these men and for their self sacrifice. They were our father's, our grandfather's and our great grandfather's friends and spiritual leaders.

Many of these men had a sense of humor that saved the day and made the best of very bad situations.

About 1875 the Rev. B. F. Willoughby with his wife and daughter, Mabel, attempted to return to their home after a call high up, upon Paris Hill (near Utica). The little girl was bundled up and placed in the straw at the rear of the farm sleigh. A very severe snow storm was in full force. The driver could not proceed but drove to the yard of a neighbor to remain over night. When Mr. Willoughby turned to pick up his daughter she was not in the sleigh. With a lantern he retraced the tracks of the team. About five hundred feet away he came upon the little girl resting in snow so deep she could not move forward or backward. She had slid out of the rear of the "bob" and was not injured.

Another experience reminds us of a Joseph Lincoln tale.

A Utica pastor served a church near Holland Patent—a village across the Mohawk River north.

Before the Delta Dam was built the spring freshets along the river bed between Rome and Utica were very severe. The stream overflowed its banks until it reached a width of nearly half a mile. The water was often two or three feet deep with a swift current.

One Sunday afternoon in the spring the Rev. Mr. K. started out upon his usual journey. The river was very high. He attempted to ford the stream, driving his horse through water that reached the body of the animal. All went well until the current struck the horse and buggy broadside. The vehicle started to revolve, dragging the horse under the water and drowning him. The buggy was wrecked in a deep spot near the opposite side. The Rev. Mr. K. swam to the shore, caught a small twig, climbed out of the icy water and returned to his home in a milk wagon driven by a man who always took advantage of the swift current by driving diagonally across.

We will leave Dr. Adams in the "White Meeting House," 1830-35, and will speak somewhat in detail of the Sabbath of 1875 and of the house of worship of that day.

The first day of the week was ushered in by a half hour of study for the Sunday School. Verses had to be learned and each child was provided with a coin—a cent, a nickel or a dime. Where to keep this in a safe place was the source of great distress—for there were many things a small child liked that could be purchased with that money.

The Bible verses committed to memory—the nine o'clock church bell was heard. At about ten o'clock the members of the congregation were on their way to the meeting house. Dust, mud, snowdrifts, rain or storms made little difference to the steady stream of families riding or walking churchward.

At a certain time Mrs. Grant came out of her doorway—Elder Gray gave the last finishing touch to his carefully preserved Sunday suit. Elder Burpee arrived at the church steps in a remarkably high market wagon, almost impossible to get

into and out of. The local manufacturer drove behind with a beautiful horse and open pleasure wagon! They all came expectantly. This was Sunday, and now a greeting here and there and then into the pews.

The service began at 10:30 and it must be concluded promptly at 12 M., as Sunday School immediately followed. The choir of six or eight men and women led the singing which was usually a congregational affair, everyone taking part who could possibly do so. The preliminaries over, the collection was taken. Occasionally during the service the unwary child dropped his money upon the floor. This rolled into places unknown!

The sermon was always from manuscript and occupied one full hour. It was very strong in abstract theology. Great emphasis was placed upon the wickedness of the listeners and their certain punishment. All cringed when a vivid picture of "Hell" was drawn, but were comforted by the promise of eternal bliss provided the evil way was forsaken.

A Presbyterian church service of those days was a very solemn occasion. Discipline was perfect although there might be a dozen or more small boys and girls present. They had been instructed to remember the text of the sermon but they seldom could do so.

Morning service over, there were ten to fifteen minutes for visiting when the Sunday School bell was rung. Then began a period of instruction generally enjoyed by young and old alike—the most youthful about four years of age—grandma, the oldest church member in that class for aged "married women."

One can speak only in the highest terms of those Sunday School meetings: good music—many experienced teachers, and a child's paper full of interesting stories, and often leaflets from the American Tract Society. Those old enough had a choice of library books selected especially for boys and girls: "John Brown's School Days"; John Brown at Rugby"; "Little Women"; "Aunt Jo's Scrap Bag," and the Frank Series of "Adventure for Boys."

At the conclusion of the Sunday School, the tired and hungry child of 1875-80 now went home to dinner and a quiet afternoon. During the spring, summer and autumn there were walks to the woods or a nearby stream. No games of any nature were allowed upon the Sabbath Day. We think of the mothers and fathers of these young people who took their lunches to church and remained for another sermon!

The Onondaga or Syracuse Presbytery

We have examined the original records of this organization from March 20, 1811 to August 6, 1851. In four well preserved volumes there are about 1,800 closely-written pages, generally very legible and of great credit to the clerks of Sessions of those days. For years the old-fashioned 's' everywhere appears. In common with public records of a century ago, the penmanship is exceptionally fine!

From our notes we have abstracted certain information of present interest. We refer to pastors, elders, church organization, the "State of Religion," slavery, temperance, dancing, the Sunday School and the religious education of children. Intemperance stood first. Distilleries were at an early date established in nearly every town on the Military Tract. Liquor retailed at a low price by the gallon and was sold through grocery stores. When this subject became a matter of discipline, it was settled with un-gloved hands.

It was our privilege to examine the Session and Trustees' records of the First Presbyterian Church of Syracuse. These cover a period of more than one hundred years. The problems of the officers of that organization were very similar to those of Presbytery with formal charges against and trials of members for a great variety of offenses.

A Session trial usually resulted in conviction and dismissal from the Church. Our comment in relation to these records is that they are largely of a routine character and that we are today principally concerned with the admission of pastors, their dismissal to other Presbyteries and the formation of new church congregations—the latter appearing with startling rapidity.

We might mention the demand for a school for the preparation of ministers to be located upon the Military Tract and that resulted in the building of the Auburn Theological Seminary. But Onondaga records show that a very lukewarm attitude existed here. However, Dirck C. Lansing, who stood foremost in every good cause of those days, was undoubtedly the father of the Seminary idea. He and Caleb Alexander exercised great energy in raising large sums of money for buildings and endowments. As far as Mr. Lansing was concerned, he accepted no salary over a period of some years. For this and other public projects he taxed his private income to the uttermost.

We will not discuss the Exscinding Act that divorced the churches of Central New York from General Assembly, or the union with that body again in 1869. These matters have received full treatment elsewhere. The growth of Onondaga Presbytery was one feature of the remarkable development of a rich and a virgin country.

The establishment of more than two score Presbyterian congregations in Central New York within a half century

is a marvelous matter to contemplate. Each represented the investment of thousands of dollars and the devoted co-operation of scores of men and women. All of this was accomplished without subsidy by the state or nation with the exception, of sums derived from the sale of public lands set apart for churches and schools. In many instances eastern missionary societies contributed both money and well-prepared young pastors. General Assembly financed many movements of this character.

HAMILTON COLLEGE

We have elsewhere included a short record of Samuel Kirkland, undoubtedly the most constructive personage connected with the establishment of the Protestant religion among the Indians of Central New York. He donated land and assisted in interesting prominent men of our state and nation in connection with the educational institution which was closest to his heart, and which was the culmination of a life of Christian service—the Hamilton Oneida Academy, founded at Clinton, New York, 1794.

Here he intended to make it possible for Indian youth to obtain Christian instruction and a general education. While the sons of the forest languished under such environment the project fulfilled an even greater mission in the establishment of Hamilton College in 1812. Now the unexpected happened! There was an enormous and insistent demand for ministers of the gospel to serve several million people who had found homes in New York, Ohio and the Middle West. Through the contribution of nearly a thousand young men to the ministry, Hamilton College has won an enviable position for Christian service.

With the College on the east and the Seminary on the west at Auburn, Syracuse Presbytery has been very fortunate. The fountains of learning have been near and available at all times. The standards and preaching of the men who have occupied our pulpits have been second to none! The most friendly and helpful assistance has throughout more than a century been offered by Auburn Seminary officers and professors. The ministerial members of the Hamilton College faculty have served the pulpits of this and of the Oneida Presbytery with great credit to that institution. In Syracuse we have been given invaluable service by the late Rev. George B. Stewart and his colleagues. These are concrete examples of friendship and support supplied by our good neighbors.

Through the church records, contributed by our pastors and elders of this Presbytery, there runs a sad undertone because of the transient condition of the pastoral charge. Within a period of one hundred years we learn that certain pulpits have been served by upwards of thirty pastors! At the other extreme and showing a very close bond of union between pas-

tor and people we learn of fifty years of service on the part of the Rev. Isaac O. Swift; of a record of forty years service by Dr. Fahnestock in the pulpit of the First Ward Church of Syracuse; Rev. Levi Parsons of Marcellus, thirty-two years; Rev. F. W. Fuess of Baldwinsville, thirty-two years; Rev. Dr. Thomas A. Fenton of Fourth Church, Syracuse, twenty-six years; Rev. John R. Woodcock, East Genesee Church of Syracuse, twenty-five years; Rev. Dr. George B. Spalding of First Church of Syracuse, twenty-five years; Rev. John Tompkins of Marcellus, twenty-five years.

BIOGRAPHIES

SAMUEL KIRKLAND

Our territory was very fortunate in the calibre of its early settlers. It is surprising that so many educated and talented men chose the regions of the forest and the privations of the frontier, as opposed to more settled conditions in civilized locations from which they came.



REV. SAMUEL KIRKLAND.

Our studies are admittedly far from complete, but we wish to mention the names of a few leaders—missionary, spiritual and commercial—who shaped the intellectual, spiritual and material destinies of the Military Tract.

Samuel Kirkland was the outstanding Protestant missionary to the Iroquois Indians. Sir William Johnson, the renowned and influential agent to the Red men, called upon the British Government to send missionaries to Christianize his pagan wards. The answer was a young man from Dr. Wheelock's school of Lebanon, Connecticut. He visited the proposed field of his labors and traversed the territory of the Six Nations to the Seneca country.

We are told that Mr. Kirkland preached the gospel wherever he traveled—from the upper Mohawk to Seneca Lake, including the early settlements of Onondaga County.

The Oneida tribes were the seat of his most successful operations. Their territory included all of the eastern portion of the "Military Tract and Vicinity." Mr. Kirkland's influence with this nation prevented their union with the British forces during the Revolutionary War.

As Chaplain of the great Sullivan Expedition, organized to totally destroy and uproot Indian power and influence in

New York State, Mr. Kirkland always exerted a righteous influence.

At the close of the War he was presented with a considerable tract of land about the present town of Clinton, New York. Here in 1794, as a result of his efforts and a broad acquaintance at the seats of government of New York State and of the nation, was erected a modest building dedicated to the education of Indian and white children. The project was a success in so far as the whites were concerned.

Kirkland's Oneida Castle operations were more successful from the standpoint of Indian converts.

Samuel Kirkland was a man of remarkable ability and influence in connection with every project to which he turned his attention.

He lies beside his beloved Indian warrior friend, Skenandoa, upon the hillside and under the trees of the beautiful Hamilton College campus—an example for all young men who enter that institution.

From the Annals of the American Pulpit.

CALEB ALEXANDER, 1778—1828

Born in Northfield, Mass., July 22, 1755.

Great-grandson of John Alexander who with several brothers emigrated from Scotland in the early settlement of New England and planted themselves on Connecticut River.

He spent his youth upon his father's farm. He entered Dartmouth College and remained there until the senior year 1776 when he was recommended by President Wheelock to be admitted to the same standing in Yale College. Dr. Wheelock recommended him highly. He had been a diligent student and good scholar.

He was graduated in 1777 and took his second degree at Brown University.

He studied theology with Rev. Ephraim Judson of Taunton, and on the fourteenth of October, 1778, was licensed to preach at Groton, Conn., by the Eastern Association of New London County.

On the twenty-eighth day of February, 1781, he was ordained pastor of the church in New Marlboro. Remained here a short time. Dismissed June 28, 1782.

December 1785 he received a call to settle over the church in Mendon, Mass., and was installed as its pastor April 1786.

In 1801 he was appointed by the Massachusetts Missionary Society to visit the churches and Indians in Western New York. On his return he sought and obtained permission from his congregation, partly on account of the inadequacy of his support and partly from a conviction that there was a field of usefulness open at the west which it was desirable that he should occupy. Dismissed December 7, 1802.

On his return to the State of New York he divided his ministerial labors among the three churches at Salisbury, Norway and Fairfield, giving one third of the Sabbaths of each year to each church. He was also instrumental in founding the Academy at Fairfield and became its first principal.

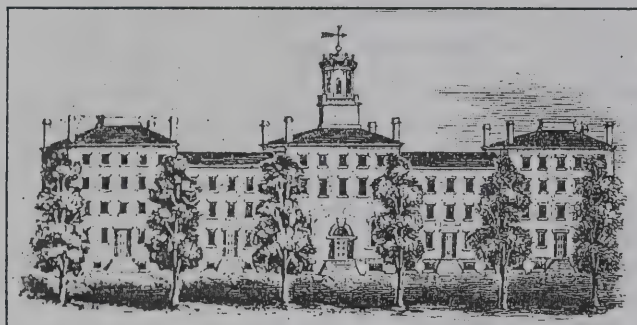
He discontinued the Norway Church in 1807, later at Salisbury, and in 1811 resigned from Fairfield.

January 1812 he resigned as principal of the Academy at Fairfield. He wanted a more liberal type of institution.

He wished to establish a college and united with others to advance Hamilton Academy at Clinton to the dignity of a college.

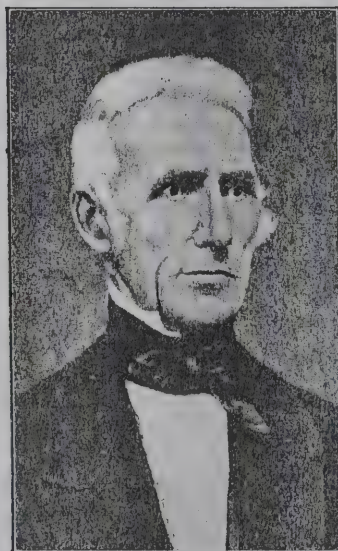
July 22, 1812, he was unanimously chosen president of the new institution.

He did not accept the position, but removed to Onondaga Hollow, autumn of the same year, where he had been called to establish an academy. For the first four years he became the principal, but resigned and became a farmer.



FIRST BUILDING.

Erected at Auburn through efforts of Dirck C. Lansing and others; Auburn Theological Seminary.



DIRCK C. LANSING, D.D.

One of the most useful and influential pastors of Syracuse Presbytery. Pastor Onondaga Hill Church, 1806-1810, and Pastor Salina and Onondaga Valley Churches, 1810-1814. Founder of Auburn Theological Seminary; Pastor First Presbyterian Church, Auburn, N. Y.

He now became interested in a proposed theological seminary at Auburn and exhibited great zeal and energy. In 1820 he was appointed general agent to solicit donations, which he did with success.

In 1822 the Connecticut Missionary Society appointed him missionary to the destitute churches within the bounds of the Onondaga Presbytery, and in this way he was occupied nine months.

The last years of his life he wrote for religious newspapers, preaching whenever he was called.

Died Onondaga, April 21, 1828—73 years old.

Married 1780 to Lucina Strong. She died in Onondaga, November 24, 1847.

Nine children—One daughter married Rev. Mr. Lansing, Auburn. One son, William, survived, 1851 in Syracuse.

DIRCK C. LANSING

Born in Lansingburg. His paternal grandfather a Patroon.

Entered Yale College, September 1800. Graduated 1804.

Received license to preach from the President of Columbia, sixth day of January, 1806.

"I was settled in December, 1807, over a Church which I had myself created in the autumn of 1806 from what was then almost an entire wilderness—in the town of Onondaga and towns adjacent.

"Never was I happier than when I used to skip like a deer through the woods from one small farm opening to another to inquire if there were anyone in that bark-covered log house who loved the Lord Jesus. Over a territory that would average more than six miles square I collected 35 persons who were professors of religion, and had them organized into a Church of Christ.

"God was pleased to bless my efforts and soon the church became two bands, not through strife but by mutual brotherly arrangement for the common good.

"I remained with the east branch where we erected what was then the first church edifice west of Albany County, and not forgetting that literature was the handmark of religion, I engaged in the enterprise of establishing a high school of a superior order and succeeded in procuring the means for the erection of a stone edifice costing upwards of \$5,000 and \$6,000 additional as a permanent fund.

"While these things were being done, the means for building the spacious house were not neglected. By reason of my incessant labors I was in the habit of preaching thrice each Sabbath and of attending from one to three lectures a week over a territory of three to fifteen miles in extent.

"My health failed me and after a little more than eight years of labor I resigned my pastorate to seek the restoration of my health by manual labor on a farm.

"I continued preaching, however, on the Sabbath and finding, under my agricultural labors, my health improving I accepted an invitation from the Church of Stillwater, Saratoga County, to serve them as stated supply.

"In the summer of 1816 I was invited to preach six weeks in the Park Street Church in Boston.

"I had been informed before I left Boston that a letter from the Church and Congregation of Auburn was awaiting my return.

"Having accepted the call of the Auburn Church, I arrived in the village (1,200-1,500 inhabitants) on the third of March, 1817, being my thirty-second birthday. The people had just completed a beautiful church edifice which was to be dedicated upon the sixth.

"April first I was installed by the Presbytery of Cayuga.
The summer of 1817.

"For the space of nearly three months I preached four times on each Sabbath, thrice in the church during daylight, the third service commencing at 6 o'clock in the afternoon, and repairing directly to the Court House for those who lived at the west end of the village. Came from 10 to 20 miles.

"Late in the autumn of 1817 and early in the winter of 1818 I enterprised the cost of the Auburn Theological Seminary.

"I obtained for the Seminary more than a hundred thousand dollars in land and materials for a building and for a library, scholarships and professional foundations. During the whole of my pastorate at Auburn which was between twelve and thirteen years.

"During my entire ministry at Auburn there had been received into the Church as many as 1,500 persons, which numbered when I left about 1,700.

"In 1829 removed to Utica. Volunteer band of young people. Called to New York, December, 1832. Installed February, 1833. Resigned 1835.

"This is the only church during my whole ministry where I supported my family on my salary, God graciously having provided me with other means which I cheerfully expended in his cause.

"Left Auburn in 1838 for western section of Illinois but returned east. Spent one year in Illinois.

"Preached a few months in Utica; three years in Syracuse; one year in Old Church, Auburn.

"Was one of the originally incorporated trustees of Hamilton College.

"I have been instrumental in erecting, enlarging or modifying eleven places of public worship."

Dr. Lansing was remarkable for his affectionate interest in children, numbers of whom were led by his kind and simple teachings to consecrate their hearts to Christ.

In 1846 he removed to New York City and took charge of a feeble missionary church in Chrystie Street.

1848, Clinton Avenue; 1855 December.

Spring, removed to Walnut Hills, near Cincinnati, Ohio.

His last earthly labors in Vine Street Congregational Church of Cincinnati.

Died March 19, 1851. Age 72.

John Calhoun

LEVI PARSONS

Sermon preached at the funeral of Levi Parsons, pastor Marcellus Church 32 years, died November 20, 1864; aged 85 years; by Rev. John Tompkins, 1865.

Born in Northampton, Massachusetts, August 20, 1770.

Entered Williams College 1798 and graduated 1801.

Taught a short time in the academy at Cornwall, Conn.

Appointed tutor in Williams College, 1803, where he remained two years. Resigned to take up the study of ministry.

Studied theology with Rev. Dr. Hyde of Lee, Mass.

Licensed in 1806, Stockbridge.

Engaged in missionary labor in this state for a short time, under direction of Berkshire Missionary Society.

He visited the new settlements in Western New York as far as Niagara.

Settled in Marcellus, September, 1806.

Church organized in 1801, but until 1805 connected with the congregation at Skaneateles in support of preaching.

Call to become Marcellus pastor, 1807. Ordained sixteenth of September that year. Church had 18 members. Believed Mr. Parsons the second minister who settled in Onondaga County. Mr. Wallis settled a short time before at Pompey.

Pastoral relations dissolved January 15, 1833, after 26 years.

Preached one year at Tully, one year at Otisco.

Returned to Marcellus for 6 years—in all, 32 years. Resigned 1841. He preached several years to the congregation on State Street Road and several years at Borodino.

The whole of his active ministry was about 45 years.



JOHN WATSON ADAMS.

Pastor First Presbyterian Church, Syracuse, N. Y.
Installed June 28, 1826—Died April 4, 1850.



HOME OF JOHN WATSON ADAMS.
Pastor First Presbyterian Church, Syracuse, New York.

JOHN WATSON ADAMS

Dr. Adams was born in Simsbury, Conn., Dec. 6, 1796. He was the son of the Rev. Roger Adams. Successively the family lived at Granville, Mass.; Sherburne, N. Y.; Lenox, N. Y., and Sullivan, east of Syracuse near Chittenango, where they settled in 1811. From this place the son, John Watson, entered Hamilton College, graduating with the class of 1822. He was recognized as an excellent student. His commencement day oration was considered unusual and a masterpiece.

He held his first position as a teacher in a private school at Manlius. He then went to New York City and began his preparation for the ministry, his life work. Here he remained eight months, returning to Lenox, July 1824, now registering as a student at the Auburn Theological Seminary, the pioneer institution of Dr. Lansing. Here he joined the friends of his Hamilton College days, seven of whom graduated with him in the class of 1826.

He was a pupil of Dr. Lansing who held the office of Professor of Sacred Rhetoric. These men became life-long friends. At the middle of the Rev. Adams' senior year he accompanied Dr. Lansing to the village of Syracuse where the latter preached the dedicatory sermon of the First Presbyterian Church, January 1826. This promising young man was Dr. Lansing's choice for the position of pastor of this church. He served as supply during the month of March.

Dr. Adams was engaged as pastor and was promised a salary of \$600 per year. He married Mary Phelps of Lenox, May 3, 1826, and brought his bride to Syracuse where he was ordained and installed June 28, 1826.

The young man had cast his lot as the pastor of a small and pioneer society. We know that every effort was made toward the adequate support of Dr. and Mrs. Adams; however, the American Home Missionary Society considered the Syracuse pastor their representative. The following appears in their records of May 1827:

"The Presbyterian Society of Syracuse, Onondaga County, New York. The Church was organized there April 6, 1826, consisting of 26 members, and our missionary was installed as its pastor in June following. Since the first of January last, they have enjoyed something of the spirit of revival. In March last, the Church had increased to 45, and more were expected to join at the next communion. The number of new converts at that time was estimated at 25, and the revival continued. Commission renewed for 12 months, May 4, 1827. Proportion of aid 2 months. Rev. John Watson Adams, Pastor."

John Watson Adams was a well prepared and eloquent preacher. He knew the Word of God and was not backward

in its explanation and support. His work in Syracuse was done at a time when the pioneer was giving way to the prosperous land-owner, salt merchant, and business man. Central New York became the mecca for scores of thousands of the best people of New England.

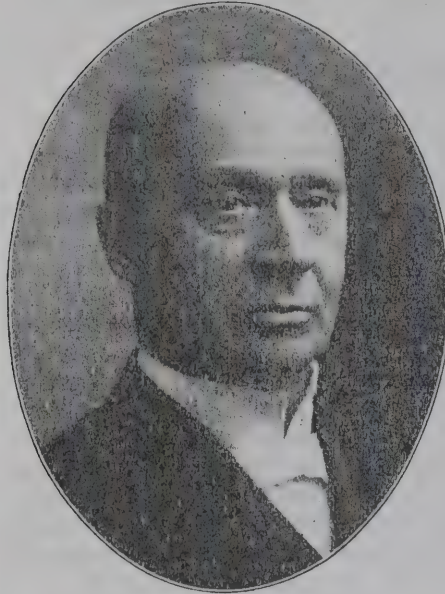
THE REV. HUTCHINS TAYLOR

The Rev. Hutchins Taylor was the first pastor of the First Presbyterian Church of Salina. He came to Salina in December, 1821. The call to become pastor of this church was put into his hands by the Presbytery, February 26, 1822, and the Presbytery of Onondaga adjourned to meet at Salina on the second Wednesday of March (i.e., March 13, 1822), at 11 o'clock A. M., and on that day it met and installed the Rev. Mr. Taylor pastor of this church, who remained in that relation until September 7, 1826, when it was dissolved. In the winter of 1825 he was delighted to find an unusual religious interest in the congregation, and in an unusual degree felt the presence of the Spirit in himself. The sudden death of a recent convert, a Mr. Windsor, who lost his life while seeking to rescue those who might still be in a burning building, made a deep impression, and seemed to promote the revival already in progress, so that it resulted in the ingathering of many souls.

The Rev. Hutchins Taylor was called a second time to minister to this church. He served it as Moderator of the Session from May 16, 1836, when he was called "Pastor-elect." He was installed pastor the second time July 20, 1836, and served this church until December 25, 1839, about three years and eight months. During this time the Church suffered greatly from the removal of its members to other places, nearly every meeting of the Session dismissing some, and he was much discouraged. Discipline, too, became necessary, so that he afterward wrote, "I look back with no complacency on my ministry in Salina."

ALFRED HAMILTON FAHNESTOCK

Alfred Hamilton Fahnestock, son of William and Ann Elizabeth Fahnestock was born near Valley Forge, Pa., February 26, 1842. He was educated in private and public



ALFRED HAMILTON FAHNESTOCK

Pastor First Ward Church of
Syracuse, N. Y.

1874—1916

schools and spent some time teaching before entering the College of New Jersey, now Princeton University, in 1864. Upon graduating from Princeton University, he was appointed tutor in Latin in Princeton, which position he held until 1873. During the time he was tutor, he studied in Princeton Theological Seminary from which he graduated in 1871. In 1872 he married Miss Elizabeth Van Duyn of Princeton, N. J. Twin daughters, Miss Allie Van Duyn Fahnestock and Miss Elizabeth Van Duyn Fahnestock, and a son, Ernst Fahnestock, were born of the union.

He was licensed to preach by the Presbytery of New Brunswick on

April 15, 1874, and became pastor of the First Ward Presbyterian Church on January 24, 1875. The First Ward Presbyterian Church was his first and only charge, and he continued as pastor until his death February 29, 1916. Of the 25 members on the roll of the church at his death, all but 16 had been taken in during his pastorate.

He was a man of strong character and the dominant purpose of his life was to serve his Master and to preach the gospel as he believed it set forth in Holy Scriptures.

Washington College, Tennessee, conferred upon him the degree of Doctor of Divinity.

He was prominent in the Presbytery of Syracuse, having served as stated clerk for many years.

FREDERICK WILLIAM FUESS

Frederick William Fuess, son of Jacob and Johanna Valeria Fuess, was born February 22, 1871, on a farm near Waterville, N. Y. Education—first in rural school, after which he attended Waterville High School and Academy. Graduated in June, 1889. Then attended Williams College, Williams-



FREDERICK WILLIAM FUESS.

Pastor First Presbyterian Church, Baldwinsville, N. Y.
1906—1938

Longest term of service for a living pastor in Syracuse
Presbytery.

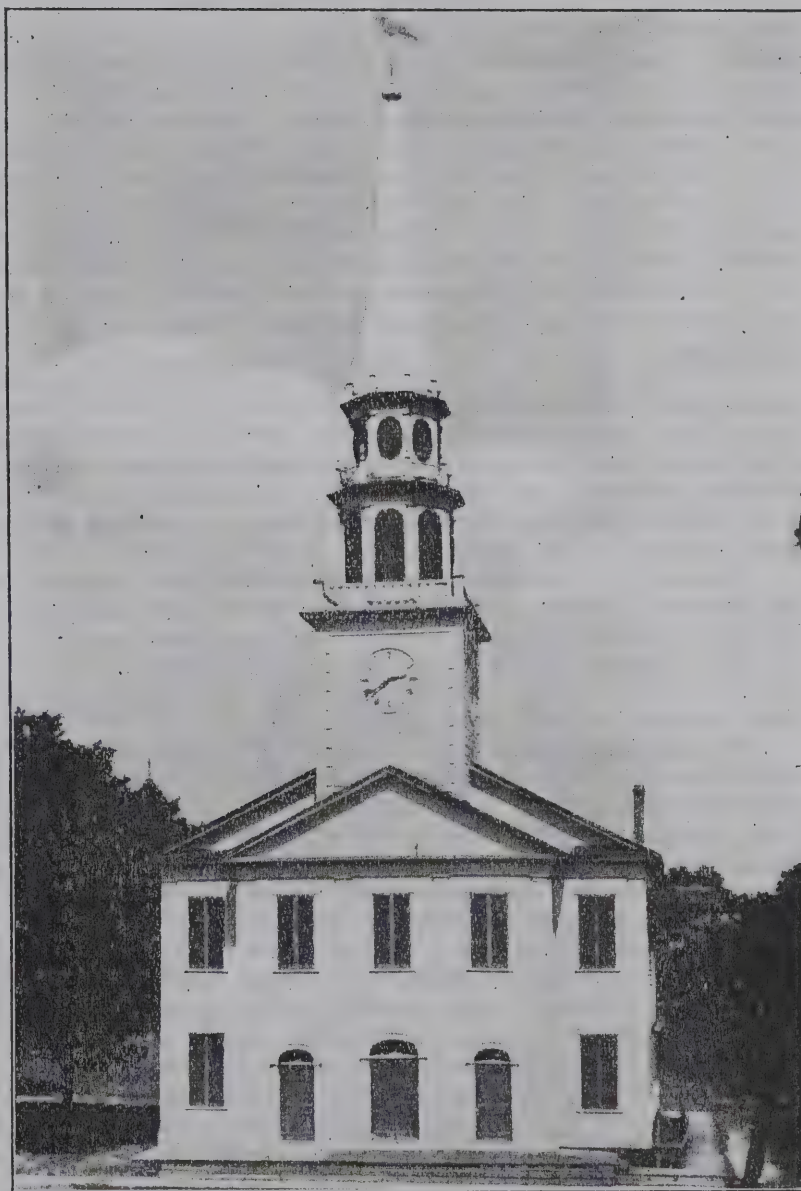
town, Mass., graduating with the class of 1893. Took his theological course at Union Theological Seminary, New York City, with the class of 1896. Was ordained by the Utica (N.Y.) Presbytery in November, 1896. For two years Minister of Wyckoff Heights Chapel, Brooklyn, N. Y., followed by seven years as minister of Faith Chapel, Watertown, N. Y. On May 3, 1906, was installed as minister of the First Presbyterian Church, continuing until now. Will retire on October 4, 1938.

Married June 20, 1900, to Miss Katharine Mabel Turnbull of Utica, N. Y. They have three children, Frederick Jr., James Turnbull, and Louise Agnes.

Twice moderator of Syracuse Presbytery—before that once moderator of the St. Lawrence Presbytery; four times commissioner to General Assembly; several times delegate to Synod.

PART II
History of Individual Churches





PRESBYTERIAN CHURCH AT POMPEY, N. Y.
Built 1818-1819

Churches of Syracuse Presbytery

POMPEY HILL

Central New York includes a level and prairie-like area south of Oneida Lake and a hill country that reaches an altitude of nearly two thousand feet. The land that lies at the lower elevation includes many enormous swamps. These extend from the city of Rome, New York, to Palmyra, New York.

All of this area was originally covered by a forest of pine and cedar timber. The early settlers were interested in the outright ownership of land! That on the hills, after the timber was cut, afforded healthy locations for homes. The swamps were accessible during the winter months only. Thus it occurred that the hill country was especially sought out for early settlement.

The Seneca Turnpike connecting Utica and Canandaigua passed nearly through the geographic center of the Military Tract. This was a busy thoroughfare by 1801. The fording of streams now gave place to a corduroy highway and log bridges. A system of toll gates was established every ten miles and improvements were continually undertaken in the road-bed itself.

There was a constant stream of settlers who stopped at the taverns, discussed locations and later purchased land, usually at prices of from \$1.50 to \$2.00 per acre.

The country south of Syracuse at an early period attracted many settlers. A healthy location and excellent land made this section very desirable.

Pompey Hill is the natural center of a large territory in the southern part of Onondaga County. To this place in 1791 came Ebenzer Butler. In exchange for a horse, saddle and bridle, he purchased a farm lot. In 1793 he settled here with his family—conveyed thence upon an ox sled. In the course of a few years a considerable settlement of New England families was formed here and in this vicinity.

About the village green at Pompey were carried on the home industries so important to these pioneers—supply stores. The “ashery,” soap-making, tailoring, shoe and harness manufacture and the blacksmith’s shop.

Ever mindful of the importance of education, an academy was subscribed for and was erected, commencing 1803 and completed 1810. For several generations this school was the educational and the social center of the Pompey Hill section.

A congregational church was organized. This served its purpose well! In 1817 the present building was erected. It is today outstanding in its simplicity and beauty.

POMPEY HILL PRESBYTERIAN CHURCH.

This church was organized on October 19, 1796. Ammi R. Robbins of Norfolk, Conn., visited that village for such a purpose.

For several years services were held in the academy.

The present building was constructed 1817-1818 and has continued since that time. The original Bible, pulpit chairs, pulpit pedestal and pewter communion set are still retained.

Two tablets within the auditorium of the church contain the names of the twenty-two original members and a list of one hundred years of pastors.

FIRST CONGREGATIONAL CHURCH OF POMPEY, N. Y.

Abstracts from a historical article by the Rev. J. Petrie, 1872.

From History of Onondaga County, 1878

Organized October 19, 1796.

By Rev. Ammi R. Robbins, pastor of the church at Norwalk, Conn.

The church was originally composed of twenty-two members as follows:

Ebenezer Butler, Daniel McKeyes, Moses Lilly, James Olcott, Benjamin Butler, Joseph Shattuck, Ichabod Lathrop, John Jerome, Selah Cook, Truworthy Cook, Levi Jerome, Desire Butler, Dorothy Butler, Molly Jerome, Lucy Cook, Truelove Cook, Amarilla Jerome, Lucy Jerome, Susanna Carol, Hannah Griffes, Zeruah Catlin, Louisa Butler.

July, 1798, Rev. Mr. Hallier, Minister.

October, 1798, Mr. Williston.

July 19, 1799, Rev. Joseph Gilbert.

August 14, 1801, we have the first record of the labors of Rev. Hugh Wallis. October 15, 1802, he received a unanimous call and was installed January 5, 1803. The first association of ministers and churches on the Military Tract was organized June, 1803. Rev. Mr. Wallis resigned January 10, 1809.

In October, 1910, the Presbytery of Onondaga was formed whereby the church became a member of Presbytery on the plan of Union. The first notice of any thanksgiving service occurs as early as November, 1805.

The following April there was the observance of the "Fast" day so long customary in the churches of New England.

October 19, 1812, Rev. Jabez Chadwick entered upon the duties of pastor. The year 1813 was signalized as the most prosperous year of his ministry and in some respects the most prosperous year in the whole history of the church.

The church building was erected in the summer of 1817, but not finished and dedicated until January 20, 1819, at which time Rev. Jabez Chadwick was installed pastor of the church.

For about ten years previous to the erection of this church the public services were held in the old Pompey Academy. The Rev. E. S. Barrows was called March 31, 1822,

ordained and installed September 10, 1822. Mr. Barrows was an able and successful pastor and accomplished a most blessed work during his ministry. He was dismissed October 6, 1828.

March 22, 1829, Rev. B. B. Stockton became pastor. During his ministry fifty-eight persons were added to the church. Forty-six 1831.

Rev. James B. Shaw of Rochester now became pastor, November 6, 1832. For two years he served the church with great acceptance and ability. Rev. Ethan Smith commenced his labors sometime during the latter part of 1834. He probably remained less than one year. He was followed by Rev. John Gridley, September 23, 1835.

Rev. Asa Rand commenced his ministry December 29, 1837, and remained about four years.

Rev. Mr. Wheelock succeeded Mr. Rand in the spring of 1842 and remained at least two years.

February 26, 1845, Rev. Clinton Clark was ordained. He served the church until December 26, 1847. November 5, 1848, Rev. S. P. M. Hastings assumed pastoral charge. Dismissed November 26, 1855.

July 6, 1856, Rev. A. A. Graley became pastor. He served six years.

November 1, 1862, Rev. J. H. Morron was pastor for one year.

February 21, 1864, Rev. Nathan Bosworth served this church somewhat more than two years.

October 1, 1866, the Rev. R. S. Eggleston was installed. He remained until October 1, 1868.

April 9, 1870, Rev. Alvin Cooper was installed. He remained until August 1, 1871.

February 10, 1872, Rev. J. Petrie, the present pastor, commenced his labors. The whole number of members of this church from the beginning is nine hundred nine

Rev. Artemas Bishop, who was born in Pompey and was to some extent assisted in his education for the ministry by this church, was an honored missionary to the Sandwich Islands and died only a few years since at a ripe old age.

The following centennial (1796-1896) list of the pastors of Pompey Church, and the accompanying dates of installations is a copy of the inscriptions of the memorial stone erected in the church.

Rev. A. R. Robbins, 1796; Rev. J. Gilbert, 1799; Rev. H. Wallis, 1801; Rev. J. Chadwick, 1812; Rev. E. S. Barrows, 1822; Rev. B. B. Stockton, 1829; Rev. J. B. Shaw, 1833; Rev. E. N. Smith, 1834; Rev. J. Gridley, 1836; Rev. Asa Rand, 1837; Rev. C. Clark, 1845; Rev. S. P. M. Hastings, 1848; Rev. A. A. Graley, 1856; Rev. J. H. Morron, 1862; Rev. N. Bos-

worth, 1864; Rev. R. S. Eggleston, 1866; Rev. A. Cooper, 1870; Rev. J. Petrie, 1872; Rev. A. J. Abeel, 1885; Rev. S. Ordway, 1887; Rev. W. W. Cole, 1890; Rev. J. C. Ball, 1891-1896.

It seems that Rev. Milton K. Merwin succeeded, as pastor of this church, the Rev. J. C. Ball, the last recorded name upon the above mentioned memorial. However, an entry in the Session Record Book, under date of March 20, 1904, refers to the Rev. Frank C. McMaster as pastor. In August, 1919, Mr. McMaster resigned, and Rev. Henry Mc Gilvray accepted a call to this pastorate in November, 1927. After his decease in 1933 Rev. Paul L. Ryder accepted an appointment as stated supply. The following year the Rev. Howard O. Ackles was engaged as state supply. In September, 1936, Rev. A. Fulton Johnson accepted a call as stated supply and continues as we go to press.

CAZENOVIA

Of the beautiful villages and towns of New York State, none is surpassed by Cazenovia! Situated among the hills, adjacent to Lake Lincklaen, or Cazenovia Lake as it is at present called, it is a landmark for the historian; "home" to the sons and daughters of the early settlers, and the location of the Cazenovia Seminary, that well-known institution founded in 1824 and continually strengthened through more than a century of continuous service.

Here John Lincklaen, Dutch representative of the Holland Land Company, came and settled in 1793. Through all the vicissitudes of a short but active life, he maintained a dignity of person and exhibited a degree of business acumen that won him great honor in Central New York.

He was instrumental in building the oldest church structure in our Presbytery. Later he became clerk of that body and lent his influence and means in establishing Auburn Theological Seminary.

In one of the most beautiful cemeteries of Central New York you will find his monument. His influence lives in the church and in the town!

His friend, Priest Leonard as he was called, did a wonderful work in Cazenovia. In a remarkably able Centennial address, Dr. Silas Persons reviews this service:

CAZENOVIA

Church Organized November, 1796.

Present Pastor: Rev. Arsene B. Schmavonian.

Abstract From Centennial Sermon by Rev. Silas Persons

Let me bring this line of reverend and revered men one by one before you. Our first pastor was Joshua Leonard. "Priest" Leonard they called him. Of course he came from New England, the birthplace of so much of America's con-

science, as well as of culture. His family, like Tubal-cain of olden time, were workers in iron. As far back as 1652 they came from Pontypool, England, to Taunton, Mass., and there established the first iron works in the New World. Lynn and Baintree and Rowley and Canton, and towns in New Jersey saw the smoke of their forges, until it became a proverb that "where you find iron works, you will find a Leonard." It was a son of this race of artificers in iron who came here to preach the mild gospel of peace and hope, and to run the crude iron life of this frontier town into the gentle and graceful moulds of Christian culture and religion. He was born at Taunton, 1768, in a house of seven gables. Tradition says that the Leonards were friends of the Indians; and also, as sure as the day is the lover and companion of the sun, that the Indian was friend to the Leonards.

We call him "Father Leonard," but our speech is a kind of fallacious truth, for Father Leonard was a man of only thirty years when he braved the wilderness and the wickedness of this new country. He had been graduated from Brown University at the age of nineteen, had preached about ten years at Ellington, Conn., when he saddled his horse, probably with his knapsack full of sermons, his head full of rugged New England theology—which he had the sense to question a little—the fervor of a mighty faith urging him on to tell of God, His law and His love to men who were confronting the hardships and perils of western life. Like every good minister of Christ, he shared the life he had come to bless. Like his great Master he was here to serve. Like the great apostle he wrought with his own hands. Here is a paragraph from a recently discovered letter written by Mr. Samuel Forman, and showing how your first pastor let his personal interests melt into the larger interests of the community, just as the iron nuggets his boyish hand used to throw into his father's forge melted into the larger mass of molten metal. "A bell," writes Major Forman, "was considered an important appendage to the church. And so anxious was Rev. Mr. Leonard to have the article that he said that \$50 might be deducted from his salary towards its purchase." This was a sixth part of the man's salary. But "as priest, so people." The people were too generous to accept the dominie's offer. They bought the bell, hung it in the belfry there, and for nearly a hundred years it has called to worship.

Mr. Leonard was both farmer and preacher. The Land Company gave him a hundred acres of land, "and the spot he fortunately pitched on," writes Major Forman, "was then worth perhaps \$1,000.00." Evidently the preacher was a judge of soils as well as of souls. The land he chose lay about the house where Mrs. George Ledyard now resides. In fact that house is the one he built and lived in a century ago. Additions have since been made. It was a two-story rectangular

building, twice as long as it was wide, without verandas, the door in the middle of the front, a diminutive hall inside the door, a square room to the right and another to the left, back of one room a pantry, back of the other an equally narrow stairway. But the timbers of the little house are plentiful enough for a mansion, and hard enough to last forever. Our Presbyterian fathers believed in the perseverance of manse and churches as well as of saints. There is solid timber enough in our belfry for the construction of a bridge across a river.

Here on his farm the preacher lived. From this little home he and his good wife came to the Meeting House on a Sunday morning, riding on horseback, one horse for the two, the priest in the saddle and the queen of the manse on the pillion.

Besides what the farm profited the prophet he got \$300 annually from his congregation, some of it in cash, some in wheat and pork and beef. Wheat was rated at an even dollar a bushel—higher then than it is now—pork at five dollars a hundred, and beef at three and a half. Whether it was tender beef the people sent him, I do not know, but I do know that from the pulpit he fed them with the strong meat of everlasting truth. For Joshua Leonard was a mighty preacher, keen witted and quaint, precise, and epigrammatic in expression, as earnest as a Puritan and as exacting in his sense of right and duty. Here he founded a church, and after fourteen years of faithful and strong ministry, broken in health, he left it; but not until Cazenovia had become a throne of ecclesiastical power, and its Priest the moderator and preacher of many an assembly.

Such in brief was our worthy founder and first pastor, who, conscious of an heavenly calling, thus signed his name in one of our church records: "Joshua Leonard, D.V.M.," which I suppose, being interpreted, means, Joshua Leonard, by the will of God minister, Dei voluntate minister.

Let us pause to look at some of the doings of the people themselves. Their transactions are minutely recorded, and without doubt were as minutely transacted. The church was not run by guess nor altogether by faith. The business of the church was a matter of serious concern, and was attended to with due deliberation. Red tape as an article of commerce must have been manufactured long years ago, for our fathers brought a supply of it with them to the new settlement. The records of their deliberations suggest, at least, that theirs was an effort at religion by resolution. The purchase of a blank book and the duty of parents in the up-bringing of their children were equally subjects of careful deliberation. Some of the resolutions are interesting for their very quaintness. Here is one passed by the Board of Trustees: "At a subsequent meeting held to confer upon continuing Mr. Leonard (as a temporary supply or candidate) it was agreed to allow Mr.

Leonard six dollars per Sabbath and pay all his expenses of board and horse keeping, provided he does not settle with us." The last phrase is of rather ambiguous tenor, but was probably of harmless intention. Another resolution seems to hitch salvation and shillings rather closely together. After a formal "whereas" and "whereas" thrice repeated, it is decreed that "Therefore we refuse our communion to all who refuse to contribute their just and equal part and proportion toward defraying the common expenses of the church." A resolution passed in September, 1799, requested Mr. "Lemuel Kingsbury to take charge of the choristers and make such regulations amongst them as shall tend to promote the singing of church." The remarkable thing in connection with this resolution is that this trainer of choristers, Mr. Lemuel Kingsbury, has been in office ever since; for he was the ancestor of a family by the name of Clarke, who generation after generation worshiped in the organ loft, some of them singing psalms and hymns and spiritual songs, and some making melody in our hearts by skillful and sympathetic use of the organ; and they give promise of usefulness to the church for years to come.

But I wish to tell you particularly of the splendid work done for this church by its Board of Trustees. A board of trustees is a body of men seldom spoken of except to be evil spoken of. They are frequently criticised as though they were hired servants of the church. It is often overlooked that they give their time, that they give their thought and care, and that, to the most irksome and least attractive part of the church work. I would rather be a doorkeeper in the house of the Lord than to collect the funds needful to pay the minister. It takes more grace and graciousness and wisdom and tact on the part of the trustees to get people to pay than it does on the part of the preacher to get them to pray. All the saints give, but not all give with cheerfulness; it is more natural to give with regret. We ought devoutly to thank the men who take our money, transact our business and pay our debts, especially if they do it well, as our trustees have done from the beginning. There is probably no class of men, save the ministers themselves, to whom we are more deeply indebted than the men who for a hundred years have managed the temporal affairs of this church; and not least among them is the man,* who has just recently been among us with a neat and significant little book in which are written, I trust, the names of such as shall be saved. In your behalf I take the liberty and the pleasure of thanking them and him at this opening of the new century, and also of a new and clean page in our ledger. By a sagacious foresight, or else by a happy providence, the board of trustees was here before the church was; the church chose its trustees one year and organized itself the next year—hence some confusion of dates—i.e., by

*Mr. John Howson.

virtue of prenatal vigor, prophetic, I suppose of its virile strength, the church did some very efficient work before it began to be. After due and formal warnings to the congregation "in the school house near the lake, in the town of Cazenovia," the election of trustees was held on the thirteenth of November, 1798, at which meeting Asahel Jackson, Joseph Williams, Jedediah Turner, Samuel Coats, Jeremiah Clark and Samuel Forman were elected "the Trustees of the first Presbyterian congregation of the town of Cazenovia." This appears to have been the first ecclesiastical transaction of our village. These men went promptly and systematically to work. They drew up six subscription papers. Yes, your first creed—there was no other then—was a subscription paper. By implication and by being on the ground first, it said, "We believe in paying the minister and in having the 'wherewith' to pay him; we believe in dollars rather than in debts; we believe in pushing the church's business rather than in permitting the church's business to push us." This was the fathers' creed; may their sons never lapse from this faith. A fortnight later the board met again with subscriptions to the amount of \$293 toward the \$300 salary of a minister when no minister was yet in sight. We usually think of trustees as being the men at the head of a church's affairs; but the trustees of this church were not only at the head but ahead of its affairs. The congregation appreciated their thrift, as is indicated by the following minute: "April 25, 1799, at a meeting of the congregation at E. Johnson's after service, (being a Continental Fast-day) they agreed to submit the business to the trustees and went home." Certainly a very safe and sensible thing to do.

And the congregation was made of like heroic metal with their officers. A minister and a board of trustees never had better backing than had Joshua Leonard and our first financial managers. Seventy-five men, heads of families, men holding taxable property, entered into a legal contract with these trustees, binding themselves in a legal way to pay assessments upon their property "made in the same manner and in the same proportion as their State and County taxes were raised." What is remarkable in this agreement is not so much the binding form of it as the fact that so large a number of substantial men signed it, seventy-five men from this small population. A still more remarkable list of stalwart supporters of the church was made in 1804. Then one hundred and twenty-seven men of property, heads of families, pledged themselves to the contribution of certain sums annually for the next sixteen years. This was when the congregation worshiped in the school house and had no local habitation of its own. We must not think of the village as having then assumed metropolitan proportions. A census of the village had been taken the year before, and it revealed that the number of

families aggregated sixteen and the whole population one hundred. This was in 1803, three years before this church was built; so the church which the fathers reared up on the "green" in 1806, was built, not for the little hamlet that then was, but for us who were to follow. We can understand that Mr. Leonard was right in saying that it was by a great effort that they had reared and beautified the Sanctuary of God. Well may he speak with pride and with deep religious emotions of the building of this church by a handful of struggling and scattered people. Truly there were giants in the land in those days, great men and strong, large minded and generous hearted. They built their virtues into this abiding church and into the institutions they have founded; well they wrought and happily have we entered into the joy of their labors. God bless their works and their memory, and perpetuate in us their virtue.

How much the meeting house originally cost I am unable to discover, but some of the resolutions on the building of it are suggestive. The matter was got under way the very year of the census, when we had sixteen families in the village. Then it was "voted to build the meeting house by selling the pew ground," as though the pews which the worshippers were to buy and pay for beforehand in the prospective church were regarded as so much real estate, like any other "ground." It was voted also "that if the pew ground sell for 3,000 dollars," all right and good, but "if not, then the sale be null and void," that "the day of sale be the second Tuesday in January (1804) at the house of Captain Johnson at ten of the clock." The committee having in charge the building of the meeting house were John Lincklaen, Jeremiah Whipple and Rufus Parsons. Well may we marvel at the ample and graceful proportions of their structure. Upon the "green," overlooking the growing hamlet, they reared their meeting house, lifting its hewn timbers high upon a walled basement. Thither they went up to worship. Thither also Janitor Mathews, lantern in hand, marched with solemn official step to ring the bell at nine of the clock. And there in the still churchyard they buried their dead, waiting for the coming of the Lord.

Joshua Leonard resigned. He was followed by Dr. John Brown. Two sermons remain of many preached at that time—those of the ninth and sixteenth of March, 1817. We learn that the first contained 93 pages and 28,000 words, the delivery occupied four and one-half hours; the second was condensed into 55 pages!

Under this pastor was formed in the Cazenovia Church a Sunday School that was a model for those that followed. Col. John Lincklaen was its president. The children assembled at 9 o'clock in the morning. If not possessed of proper clothes, these were furnished by the church organization and were worn throughout the school session. Each child learned seven

verses from scripture, a Divine song and a question from the Catechism.

Dr. Charles White followed Dr. Brown as pastor. A group of 60, mainly young people, united with the church at one time. Other pastors were:

Rev. E. Storrs Barrows, 1834-1841; Rev. J. R. Davenport; Rev. E. J. Gillette, to about 1846; Rev. George S. Broadman, D.D., 1850-1865; Rev. Nathaniel Campfield, 1865; Rev. David Torrey, D.D.; Rev. Wilton Merle Smith, 1881; Rev. Douglas P. Birnie, 1884-1890; Rev. Silas Parsons, 1890 to September, 1917; Rev. Arsene B. Schmavonian, November, 1917, to the present date.

SKANEATELES

As a home town this beautifully located village compares favorably with Cazenovia and Cooperstown. It lies at the foot of one of the most beautiful lakes found in New York State!

When the Seneca Turnpike was constructed it passed from Marcellus to Auburn about one mile north of this village. Formerly a dense and tangled swamp, the Skaneateles outlet was lowered, the shore was cleared and lots were sold here around 1800. For two score years a steady stream of farmers and mechanics came and settled at the outlet and along the stream itself as far as Elbridge and Jordan.

The tassel industry assumed large proportions and spinning and weaving appliances were here manufactured.

Skaneateles citizens accumulated property and built fine homes. People of wealth were attracted by the beauty of the location so that today Skaneateles residents are able to speak highly of their town and its location upon Skaneateles Lake. Here we find flourishing churches and a well patronized library.

FIRST PRESBYTERIAN CHURCH OF SKANEATELES, N. Y.
Organized July 20, 1801.

Present Pastor: Rev. John B. Dobson Jr.

SKANEATELES

One Hundred and Thirty-Fifth Anniversary.

Skaneateles and Central New York were populated largely by immigrants from New England and New York, east of the Hudson River. This movement started soon after the close of the Revolutionary War and reached its height in the early years of the nineteenth century. The forefathers of these early settlers had come to this country to worship God as their consciences dictated and their descendants inherited much of their spirit. Hence we find in the records an early interest in religious matters.

The earlier services were conducted by itinerant ministers, sent out by the General Association of Congregational Ministers of Connecticut. These served as pastors for a few months each and were then replaced by others. This service

was kept up for several years. The first service of record was held in a house which stood where the house of Sedgwick Smith now stands. The Rev. O. L. White, our former pastor, prepared a Centennial address which was given thirty-five years ago at the celebration of the hundredth anniversary of the organization of this church. To this we are indebted for much of the information regarding our early history. With the beginning of the nineteenth century a deep missionary wave, starting in New England, passed over Central New York, resulting in the establishment of many Congregational churches most of which, subsequently, became Presbyterian. Those at Skaneateles, Marcellus and Elbridge were formed at about the same time.

On the twentieth of July, 1801, one hundred and thirty-five years ago, this church was organized by the Rev. Aaron Bascom, a missionary sent out by the New Hampshire Missionary Association. It bore the name of "The First Congregational Church of Marcellus." This locality at that time had not been set off from the Town of Marcellus in which it was originally included. Three months later it was incorporated. The incorporators were Joshua Cook, Solomon Edwards, Simeon Hosmer, Asa Harwood, Daniel Cook, and Aaron Cook. Nine others were at this time received into full membership. The following is quoted, verbatim, from the Book of Miscellaneous Records of the County Clerk's office:

"Marcellus, Oct. 29, 1801. At a meeting held at the schoolhouse, the usual place of meeting for Public Worship, for the purpose of establishing a Religious Society, agreeable to law in such cases made and provided, for which purpose Ebenezer Hawley and Aaron Cook were unanimously chosen to superintend the said meeting: Now we, the said Ebenezer Hawley and Aaron Cook, do hereby certify that the said Society did elect and chuse Ebenezer Hawley, Joseph Clift, Judah Hopkins, and Daniel Cook to be Trustees for said Society and that the said Society should forever after be known and distinguished by the name The Schaneateles Religious Society." This is the corporate name of our Presbyterian Church to the present time.

There were fifteen original members—seven men and eight women. Two families merit special mention. Solomon Edwards was one of the incorporators. Three of the original members were of this family. The first funeral held there was that of Simeon Edwards. The first child baptized was his grandson. The first wedding in the church was a double one of two members of the Edwards family, one of whom, Mrs. Stephen Gifford is still remembered by many of our older people. With one exception the heads of the Edwards families since 1801 have held the offices of elder or deacon to the present time making a record of practically continuous official service during the history of the church. Wm. R. Edwards is a lineal

descendant of the first member. The second noteworthy family is that of Dr. Judah Hopkins from whom the Bartlett and Bond families are descended. These have been prominent in our church and community life for one hundred and thirty-five years.

Church Buildings.

For eight years there was no regular house of worship and for ten years no settled pastor. Meetings were held at the schoolhouse and later, as the society grew, in a barn, the frame of which was until recently standing on the premises of the late Joseph Bobbett. The building of a church was discussed in 1806. Plans were drawn. A sufficient fund was accumulated to start the work. The old New England plan was followed of placing the building on the highest ground, the plot chosen being on the northern side of Onondaga street on what is now the property of Charles Lawton. It is said to have required six days to raise the massive timbers of its frame. The town was divided into six districts, the men from each district coming for one day as their share of the work. It was completed and dedicated in March 1809 and was the first church to be built in this section of the state. The nearest finished church was at Homer, erected in 1805. Auburn had none till 1816 and Rochester and Syracuse none till 1826. The Marcellus church was under construction but was not completed till 1815.

The site proved unsatisfactory, being too much to one side and on a hill. Less than twenty-two years later a new building was planned. The present site was purchased from Spencer Parsons for \$800 and a brick church erected at a cost of \$6,000. The old building was sold to the Baptist Society and used by them for some time. It was then removed to its present site, altered and improved and is still in use as their place of worship. The church then built was in use for sixty years. In December, 1890, during a large attendance at evangelistic services the floor of the auditorium settled. Temporary repairs averted what might have been a major catastrophe. Such extensive repairs were needed to make the old building safe that it was decided a new building was preferable. It was completed in 1892 and was dedicated on July 27 of that year—forty-four years ago. Its cost was nearly \$30,000. Mr. Thomas Hall of New York, as a boy, attended our Sunday School. In later years, in memory of his mother, he gave generously toward the erection of this building and its maintenance. Two links connected the old building and the new. The bell was given about 1848 by five ladies: Mrs. F. G. Jewett, Mrs. Charles Pardee, Mrs. Daniel Kellogg, Mrs. George F. Leitch and Miss Chloe Hyde. It was taken down from the old church and replaced in the new. That bell, now more than eighty-five years old, is in the present church and still calls us to worship.

The committee in charge of the erection of the new church were the board of trustees: Newell Turner, Emerson H. Adams, Thomas Kelley, R. V. Stackus, Philip Allen and John Parish together with S. L. Benedict, Treasurer, assisted by other officers and members of the church and congregation.

In 1928 extensive remodeling of the building was undertaken. The dining room and kitchen were brought to the ground floor; a new heating system was installed; the building was redecorated within and without and alterations were made preparatory to installing a new organ. This was given by Miss Anna Allen in memory of her brother, Philip Allen. Both were long-time members of the church, the latter a trustee for many years.

The old organ was moved once more. It was donated to the Baptist Society and is yet in use. Attorney F. E. Stone, for so many years a member of our choir, paid for its transfer. New and modern lighting fixtures replaced those in use for thirty years. These were the gift of Mrs. Kate Hatch and were given in memory of her daughter, Elizabeth Hatch. The improvements to the building in 1935 consisted of extending the church parlors to the north to form a recreation room.

Dedication of New Church

On Wednesday, July 27, 1892, the new church was dedicated with impressive ceremonies. Fully six hundred from home and abroad attended the services. The pastor, Rev. O. L. White, gave an address of welcome and led the dedicatory services. The first speaker of the day was Rev. Dr. Raymond of the Fourth Presbyterian Church of Albany. He preached from the text: "Ye shall keep my sabbath and reverence my sanctuary." He was followed by Rev. M. N. Preston of Bath, a beloved former pastor. He congratulated the members on the completion of their beautiful house of worship and called to mind many pleasant recollections of his pastorate here. He also compared the erection and beautifying of a temple for the worship of God to the ideals of beauty and purity created by religious faith.

Pastorates

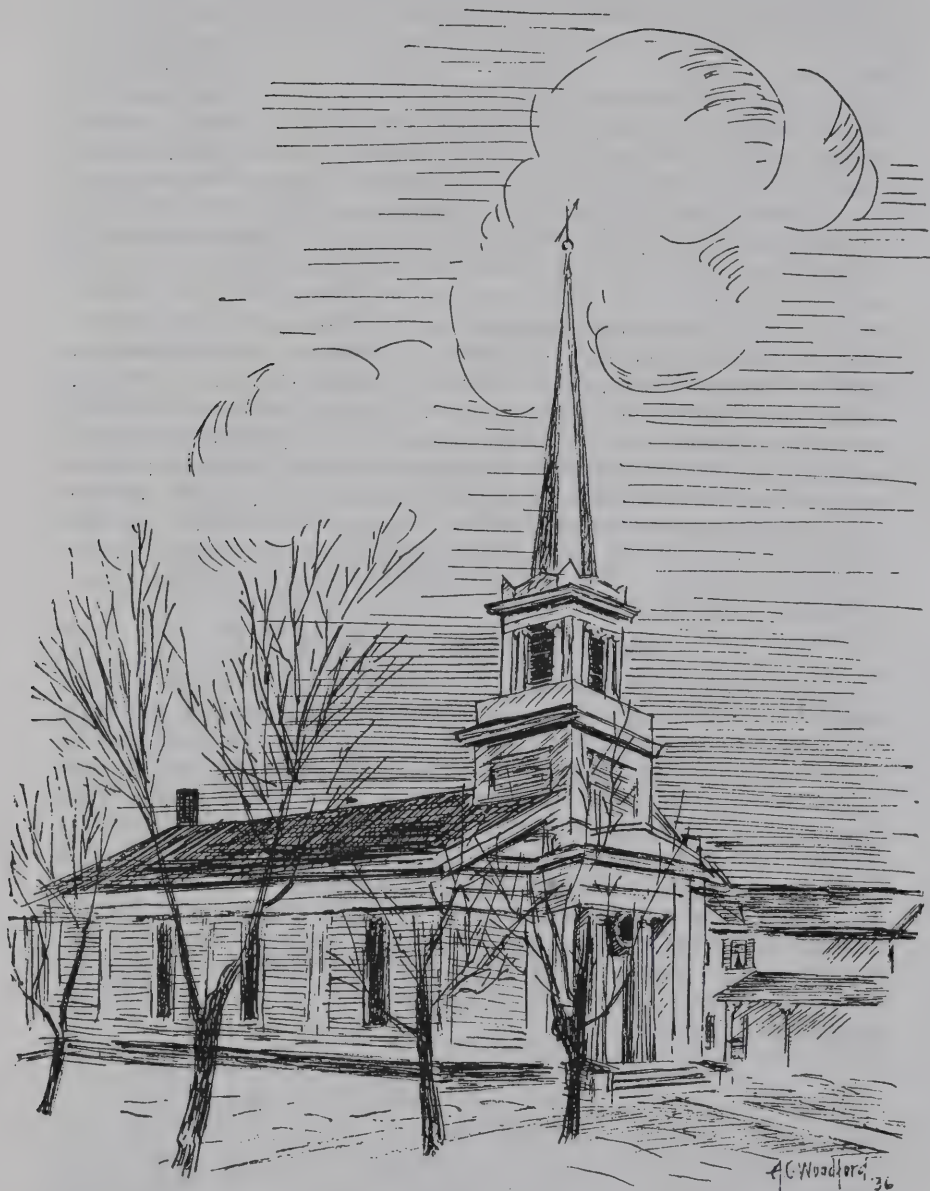
The pastors of this church since its organization and their term of service have been as follows:

Rev. Mr. Swift, 2 years; Rev. Benjamin Rice, 4 years; Rev. Alexander Cowan, 6 years; Rev. Samuel W. Brace, 15 years; Rev. Samuel W. Bush, 7 years; Rev. Seldon Haynes, 4 years; Rev. W. B. Dada, 2 years; Rev. A. Mandell, 2 years; Rev. M. N. Preston, 22 years; Rev. E. G. Cheeseman, 9 months; Rev. O. L. White, 17 years; Rev. E. J. Humeston, 2 years; Rev. J. A. Rodger, four years; Rev. A. T. Vail, 8 years; Rev. F. C. Schorge, 13 years; Rev. Dr. Albert C. Fulton from 1933-1937, and Rev. John B. Dobson Jr., March 1938—.

As will be noted the pastoral terms have, for the most part, been of short duration. The longest is that of Rev. M. N. Preston who came here from Auburn Seminary, directly after his graduation. His labors here covered a period of twenty-two years. During his time the church enjoyed a steady and substantial growth. The following pastorate, that of the Rev. E. G. Cheeseman, was the shortest. He was not in the best of health while here and died in July, 1886, while on his summer vacation at Webster, N. Y., after serving but nine months. Though short it was fruitful and a goodly number were added to our membership. Second in length was that of Rev. O. L. White. His ministry commencing February 1, 1887, was terminated by his death, seventeen years later. Others of notable length were those of Rev. Samuel W. Brace, fifteen years, and Rev. F. C. Schorge, thirteen years. The church originally adopted the Congregational form of government, so common in New England and voted to become a part of the Congregational Association whose territorial boundaries covered this part of the state. Seventeen years later it was unanimously resolved to change to the Presbyterian form and the church was received under the care of the Presbytery of Cayuga. By the new boundaries of presbyteries, established by act of the General Assembly in 1869, this church was separated from Cayuga Presbytery and became a part of the Presbytery of Syracuse.

Organizations Within the Church

The oldest of these is the Sunday School. This was started in 1821—117 years ago, by Rev. Dr. Stockton and has continued to the present. Its aim at first was not so much to teach the Bible and religion as the alphabet and rudiments of knowledge to little children but it soon grew into a distinctively religious school and has continued so to the present. A Women's Missionary Society has long been active and the Ladies' Aid Society dates back over eighty years. About 1880 Mr. Preston was instrumental in starting a Young People's Prayer meeting which soon became a part of the national organization known as the Society of Christian Endeavor and which continued active for many years. The present church membership is 355.



FIRST PRESBYTERIAN CHURCH OF MARCELLUS, N. Y.
Built 1851.

MARCELLUS

When Rev. Dan Bradley left New Hartford, where he had been pastor of the Presbyterian Church, he purchased about 200 acres of land south of Seneca Turnpike in the Nine Mile Creek Valley, near the present village of Marcellus. With his friend Samuel Rice, a sawmill was built, 1795-1796.

Dr. Elnathan Beach arrived 1796. He built the first frame house; the second was that of the Rev. Dan Bradley. Settlers arrived and soon founded the First Church of Marcellus. Mr. Bradley gave the ground and made a generous donation toward the building itself. This quiet, highly cultured man generously supported the causes of education, of religion, and of law and order for many years. He became a judge!

The Bradley family contributed several of its sons and daughters to the field of Foreign Missions and education in Bangkok, Siam.

The history of the church is ably told by its present pastor.

FIRST PRESBYTERIAN CHURCH OF MARCELLUS, N. Y.

Organized October 13, 1801

Present Pastor: Rev. Robert Lloyd Roberts.

The first settler in the vicinity of the present village of Marcellus was William Cobb. He brought his family to this region in the year 1794. He was soon followed by other settlers: Cyrus Holcomb, Samuel Tyler, and in 1795, Dan Bradley and Samuel Rice. These families formed the nucleus around which the church was organized.

Missionaries from New England followed the settlers and held religious services in the new settlement about 1796. Among these early itinerating missionaries were Rev. Seth Williston, Rev. Caleb Alexander, Rev. Jedediah Bushnell, Rev. Amasa Jerome, and Rev. Caleb Atwater. In 1799, the Rev. Methuselah Baldwin was directed to spend three months or more in the vicinity of Onondaga, in connection with Rev. Seth Williston, as missionaries from the General Association of Connecticut.

The first church was organized October 13, 1801, by the missionary, Rev. Caleb Alexander. It consisted of eighteen members. The church was formed under the simple, yet comprehensive title, "Church of Christ." A society was also formed under the name and style of "The Trustees of the Eastern Religious Society of Marcellus," in May 1802. Six trustees were elected, Dan Bradley, Martin Cossitt, James C. Millen, Martin Godard, Thomas North, and Nathaniel Kelsey.

A Combination Church

The church has been, from its organization, Presbyterian in its ecclesiastical relations, and at the same time Congrega-

tional in its internal policy and arrangement, having for the management of its affairs a standing committee, instead of a regular church session. Its membership has been made up of different denominations, but chiefly of Presbyterians and Congregationalists, who constituted the controlling religious element in the early settlement of Marcellus.

There were a few Baptists and people of other "religious proclivities" among them; but at the time of the first settlement and for twenty years afterwards, they were sufficiently united for practical purposes to combine their strength and resources to provide for a common religious worship.

Before the erection of a church building, services were regularly held in Deacon Samuel Rice's tavern. This was before the days of prohibition. At whatever inconvenience to themselves and to the throng of travelers stopping there, Deacon and Mrs. Rice would have their large upper room made ready every Sabbath for the worship of God. And though the good Deacon could not write a sermon for himself, he could read another's sermon with more eloquence of heart and voice than many a minister.

First Church Building

A vote was taken August 12, 1802, to build a church. The committee appointed to select a site consisted of Nathan Leonard, Samuel Tyler, and James Geddes, Esq. The committee chose the present location, an acre of ground, donated for the purpose by Hon. Dan Bradley.

The edifice was erected in 1803. The building was 55 feet long by 48 feet in width and cost \$1,500. "There was no ceiling, steeple, bell or stove. There was a board pulpit, and the people enjoyed as well as they could, slab seats.

The church was enlarged in 1814, a steeple was erected, and the house furnished and painted, at a cost of \$4,500. The money was raised by selling pews, or what was then known as "pew ground."

It was the first church building in the County of Onondaga. By way of renown, it was then said that it was the only meeting house between New Hartford, Oneida County, and the Pacific Ocean, which was literally the fact.

The First Minister

At a meeting of the church, "duly appointed and holden at the meeting house, on February 25, 1807," a call was extended to Rev. Levi Parsons of West Hampton, Mass. Mr. Parsons accepted the call and was ordained and installed as pastor of the church, September 16, 1807, by an ecclesiastical council.

Pastors and Pastorates

Rev. Levi Parsons, 1807-1833 and 1835-1841; Rev. Levi Griswold, 1833-35; Rev. John Tompkins, 1841-1866; Rev. W.

S. Franklin, 1867-1870; Rev. Dwight Scovel, 1871-1880; Rev. George R. Smith, 1880-1882; Rev. A. Mc. Thorburn, 1882-1887; Rev. A. H. Cameron, 1887-1897; Rev. A. K. McNaughton, 1897-1907; Rev. F. J. Sauber, 1907-1914; Rev. C. C. Frost, 1915-1922; Rev. D. S. MacInnes, 1923-1930; Rev. R. L. Roberts, 1931—.

Sons of the Church

The church has sent out from its communion two foreign missionaries—Rev. William Todd to Madura, in 1833, and Dr. Dan B. Bradley, one of the pioneer missionaries to Siam, in 1834; and five other ministers—Rev. George Todd, Rev. Dr. Levi Parsons, Rev. Jas. Baker, Rev. J. E. Close, and Rev. C. C. Hemenway. All seven are now deceased.

The Present Building

The present building is the second. In 1851 the first building was taken down and a new edifice built on the same location, and rededicated. The building was erected for the sum of \$3,800.00, less \$500.00 for the lumber in the old house. In 1853 the bell was purchased and put in position at a cost of \$434.09.

Character of First Members

"The founders of this town were people of industry, strict economy, and sober habits. They were generally firm supporters of order. They gave encouragement to religious institutions. Public worship on the Sabbath was established immediately on their arrival, and has been maintained ever since."—Rev. Levi Parsons.

Dancing. At a regular meeting of the church, May 4, 1802, it was voted that "This church, under existing circumstances, will view it as an offence against Christian rules for any of its members to allow of or suffer balls to be holden at their houses, particularly on account of wounding the feelings of some Christian professor."

Odds and Ends

For the evening services, each person was expected to bring his own candle.

In 1819, Daniel Ball was empowered to lease out the burying ground for the summer and fall to the best advantage. He was not to permit any "creatures but horses and sheep to run within the same; nor but one horse at a time. If any damage is done, the owner must pay the damage."

In 1881 a great celebration was held during the pastorate of the Rev. George R. Smith, celebrating the first eighty years of the church. At that time the church had a membership of 188. In 1935 Rev. George R. Smith celebrated his eighty-eighth birthday at his home in Bay City, Michigan.

The present membership of the church is 337.

LAFAYETTE

This town was named from the great French statesman.

To this place came John Wilcox in 1791. Here he purchased a twenty-acre apple orchard set out by Indians and very productive. Over a term of years settlers have made their homes in the village of Lafayette with the usual commercial activities of a rural community.

PRESBYTERIAN CHURCH OF LAFAYETTE, N. Y.

Organized October 14, 1805.

Without Pastor.

Columbian Society organized October 14, 1805.

Following officers elected: Moderators, Joseph Smith and Jacob Johnson; trustees, Luther Wright, Levi Wheaton, Noah Hoyt, Nathan Abbot, Isaac Hall, Erastus Baker.

A committee was appointed to have the society incorporated and they appeared before Judge Asa Danforth on July 26, 1806, and the certificate of incorporation bears his signature. It was voted to hold the annual meeting on the last Monday in October, which date has never been changed.

Congregational Church organized in 1809 by Rev. Benjamin Bell with the following members: Noah Hoyt, Nathan Abbot, Apollus Hewitt, Ezekiel Hoyt, Philander Hoyt, Anna Baker, Polly Hoyt, Mary Hoyt, Esther Maxwell, Sally Danforth, Anna Hewitt, Rebecca Bates, Sally Baker, Corinna Abbot and Acsah Johnson.

Prior to this time meetings were held in private houses, conducted by Amaziah Branch, Congregationalist from Connecticut, and travelling ministers who stopped over the Sabbath.

In 1844 the church was connected with the Onondaga Presbytery by the plan of union of 1808. In 1884 the resolution was passed that the church become distinctly a Presbyterian Church and has remained as such to this day.

The lecture room was built in 1861 and was first used on December 19 of that year to give a farewell dinner to about twenty-five soldiers before departing for the South.

The church was built in 1819 cost \$3,000. Repairs have been made on the church as follows:

Repaired in 1844 with new seats; the first bell was purchased in 1846; again repaired in 1870; galleries were taken down, new seats added, the old bell sold and replaced by the present one. The church was rededicated January, 1872, and again repaired with new floors and seats in 1923; electric lights were installed.

The church parsonage and lecture room are all free from debt.



ONONDAGA HILL

Here we find high land and a remarkable view of the City of Syracuse!

For many years the old church building was a landmark!

The pioneer settlers here were closely allied with those of Onondaga Valley. Many of the most prominent families of this section trace their ancestry to Onondaga Hill.

ONONDAGA HILL PRESBYTERIAN CHURCH

Onondaga Hill, N. Y.

Organized August 6, 1806.

Present Pastor: Rev. Edwin R. Baker.

Onondaga Hill, a town on the outskirts of the city of Syracuse, is a place of historic interest in the county of Onondaga. Through this place, LaFayette following an Indian trail, now known as the Seneca Turnpike, passed in Revolutionary days. Within a block from the church, a New York State tablet reads: "The first court house erected in 1802 on land donated to Onondaga County by George Hall and Thaddeus Wood." Here the first court in the county sat. In later years, with the development of the salt industry near the town of Salina, and the construction of the Erie canal, the fast growing town of Salina developed into what is now known as the city of Syracuse. The court and county jail were then moved to the city. Within half a mile from our village one will see the graves of two soldiers who died while in a nearby camp during the war of 1812.

On August 6, 1806, some settlers gathered in the log cabin of Daniel Earll in the village, and organized what was then known as the First Religious Society of Onondaga. That same year the Rev. Dirck C. Lansing, who ministered to the frontier settlers, was called to be their pastor. For thirteen years services were held, either in some public building or in the homes. In 1819 a Christopher Wren New England type of church was built. This edifice was used for one hundred years when it was destroyed by lightning on July 10, 1919. A new church was built in 1920 and dedicated on March 27, 1921. The centennial anniversary of the founding of the church was held October 27-28, 1906. Last autumn we observed our one hundred and twenty-ninth anniversary.

The earliest records preserved to us consist of a large book marked Vol. III, which has as its first entry a minute dated September 17, 1823. Although organized as the First Religious Society of Onondaga, it is evident through the influence of Dr. Lansing the congregation became part of the Presbytery of Onondaga when it was first organized.

On May 6, 1834, only twenty-eight years after the society was organized, a minute appears in the records, which would indicate that trouble seemed to have developed. The minute reads: "A committee be appointed to investigate the nature subsisting between this church and the Presbytery of Onondaga and report thereon, together with resolutions for the adoption of the church with respect to their future connexion with the same ecclesiastical body." At a meeting held later a report was made, whereupon the following resolution was adopted: "Resolved, that our connexion with the Presbytery of Onondaga is hereby dissolved, and that as soon as practicable, measures be taken to unite the Oneida Congregational Association." Presbytery does not seem to have been consulted. They evidently took the law into their own hands, and became a law unto themselves.

From a minute recorded on April 3, 1835, it is quite evident the action taken met with the disapproval of many. The record shows a good number requested letters of dismissal "to such churches of Christ within those bounds they may place by providence."

On August 27 of the same year delegates were sent and an application presented to the Congregational General Association meeting at Paris Hill, Oneida County, that they might be permitted to unite with them. On September 7 the official reply was received, signed by Edward D. Maltbie, scribe, which reads as follows: "On the application received from the church at Onondaga Hill to be received by the General Congregational Association of the State of New York; Resolved, that the request of the church at Onondaga Hill cannot be complied with inasmuch as their articles of faith warrant them in receiving into their communion those who deny the validity and

refuse the practice of infant baptism." When the church was organized articles of faith were drawn up and appear on the front pages of the "Book of Records." What the reaction to the "official reply" was nothing is recorded. The faction wishing the change evidently caused considerable trouble inasmuch that services were held only at irregular intervals. For a period of four years no minutes are recorded, then in the spring of 1841 the following appears: "It is necessary to state that from a series of untoward circumstances the privileges of the gospel were enjoyed only at long intervals. The interval of destitution had been rendered more painful and disheartening by the removal of many active and influential families, among whom were both deacons of the church."

Eight years elapsed from 1834, at which time overtures were made to the Congregational Association, and January 1842, when there appears a disposition to return to the fold. The minute reads: "Whereas the church of the First Religious Society in Onondaga is a Congregational church (possibly locally considered such) but feeling the want and advantage of advice and strength from some associated religious body, and in view of the local conveniences, it is resolved by said church that we unite with the Presbytery of Onondaga upon a plan by which the said church may receive the aid and advice of said Presbytery." Nearly one hundred years have passed when they again became a member of Presbytery and have remained true and loyal ever since.

Edwin R. Baker.

JAMESVILLE

After remarking upon the beauty of the view from the train as we descend rapidly from Tully toward Syracuse, the next to our last stop is Jamesville, now remarkable for the Solvay Process quarry operations and the huge piles of limestone extending nearly a mile upon the horizon.

The Butternut Creek falls precipitously at this point and here was located a beautiful glen easy of access from Syracuse. Upon the hill farther west is a remarkable ancient water fall in Green Lake Park.

At an early date flour mills were established here and a town was developed. Several churches have been built. One of these is the First Presbyterian Church of Jamesville.

PRESBYTERIAN CHURCH OF JAMESVILLE, N. Y.

Organized 1807.

Present Pastor: Rev. John M. Van Tilberg.

This church, originally known as a Congregational Church, "the Union Congregational Society" and established in 1807 on what is known as "Moorehouse Flats." A suitable marker may be seen just east of the penitentiary.

In 1827, because it was deemed advisable to have the church closer to the area of population, the church was located on the site of the present high school.

In 1843 the congregation voted to adopt the constitution of the Onondaga Conference, consisting of members of the Congregational and Presbyterian Churches within the bounds of Onondaga Presbytery.

In March, 1870, trustees petitioned county judge to change the name to "First Presbyterian Church of Jamesville."

The present church building was begun in 1885, the work continuing with available funds and when the funds ran low work ceased. It was finally completed in 1890 and was dedicated June 19, 1890.

The present membership is 90 and 71 Sunday School members—30 in Christian Endeavor—60 in day school. We have an active Ladies Guild, Missionary Society and Men's Club.

PRESBYTERIAN CHURCH OF OTISCO, N. Y.

Organized May 8, 1808.

Supply Pastor.

Organized as a Congregational Church May 8, 1808, although religious meetings were held beginning September, 1801. The Rev. Hugh Wallis of Pompey took charge of the first meeting.

The organizing committee included the following persons: Charles Merriman, Rachel Merriman, Samuel French, Benjamin Cowles, Phineas Sparks, Oliver Tuttle, Ebenezer French Jr., Amos Cowles, Luther French.

During the first forty-seven years of the history of this church, there were received into its communion seven hundred and forty-one persons, and in 1850 the church membership was two hundred and forty-three.

The following pastors were in charge of this church: 1805, Rev. George Colton of Hartford, Conn.; December, 1807, Rev. Wm. J. Wilcox, laboring very acceptably and conducting two very earnest revivals, one in 1810 and the other in 1817.

In July, 1821, Rev. Johnston was called and remained until September 3, 1823.

November 15, 1824, Rev. Richard L. Corning came, who conducted two interesting revivals, one in 1826 and the other in 1831.

May 1, 1834, Rev. Levi Parsons came and supplied the charge for one year, who was succeeded by Rev. Levi Griswold as a stated supply for one year, and then he became a resident and remained two years longer.

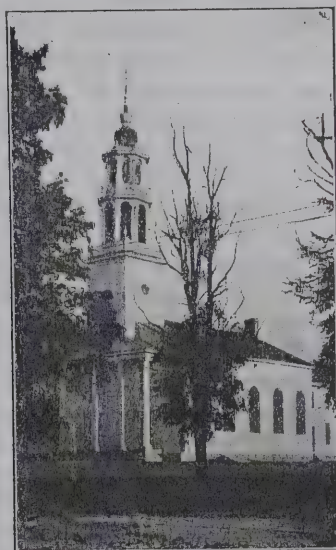
Other pastors followed with service over these periods:

April 1, 1839, Rev. Sidney Mills served until May 3, 1841; Dec., 1841, Rev. Thaddeus Pomeroy came and remained two years; April, 1844-46, Rev. Clement Lewis; June, 1846, Rev. Addison K. Strong; 1858-63, Rev. Medad Pomeroy; Rev. J. O. Betts, 1863-72.

The pulpit was supplied by transient ministers until about 1876 when the church membership was eighty, and one hundred and twenty-five in Sunday School. The church was erected in 1820 at a cost of about \$6,000.

ONONDAGA VALLEY

From the beginning of immigration to the Military Tract, and with the settlement of the family of Asa Danforth in May, 1788, this section attracted the highest type of New England pioneers! The construction of the Seneca Turnpike with regular stage communication east and west brought "Onondaga



ONONDAGA VALLEY PRESBYTERIAN CHURCH.

Constructed 1810; Burned 1922.

Hollow" into prominence. The Tylers, the Woods, the Formans and Sabines, the Hoppers, and many others, proved themselves to be the material capable of forming a famous academy and a historic church. The business of organization was ably cared for by Joshua Forman, attorney, and later the founder of the City of Syracuse four miles north.

A remarkable preacher and teacher, Caleb Alexander, settled here. His daughter married Dirck C. Lansing who served first the church upon Onondaga Hill—later he was

pastor of the newly formed Onondaga Valley and Salina Churches, 1810-1814.

He and the Rev. Alexander both owned fertile farms near this settlement and both continually contributed to the spiritual and educational needs of the people.

This town became the intellectual center of Onondaga County, a position it maintained for nearly two generations.

The Erie Canal and the railroads transferred the business of the "Valley" to Syracuse.

Until it was destroyed by fire, 1922, the Valley Presbyterian Church attracted all travelers who passed through this section. The Rev. James A. Cunningham has sent us a very good photograph of this church which is produced in this record with much pleasure and satisfaction.

ONONDAGA VALLEY PRESBYTERIAN CHURCH

Onondaga Valley, N. Y.

Organized November 8, 1809.

Present Pastor: Rev. James A. Cunningham.

November 8, 1934—By Mrs. George H. Slocum.

Tonight, we meet to celebrate the one hundred and twenty-fifth anniversary of the organization of the "Religious Society of Onondaga Hollow" and the preaching service of Salina. These two congregations, a little later being recognized as "The United Church of Onondaga Hollow and Salina," continued to worship under one pastor until 1822.

Looking about us now, we can hardly realize conditions on November 8, 1809. We know that five quarter centuries have elapsed since that date, but we must also remember that twentyfive years before that occasion, not one white person dwelt in this vicinity.

The Iroquois, of which our own Onondagas have been the ruling tribe, had possession of this land from the Great Lakes to the Hudson, south to Virginia and west to the Pacific Ocean. Their power and influence can be somewhat imagined when we find that at no time did they have more than 3,000 warriors with which to defend this vast territory. How fortunate were the early settlers to have them as friends and helpers. As Presbyterians, we are beholden to them for aid in the construction of our building and the furnishing of the largest timbers.

The only highway was an Indian trail leading from Albany, the oldest chartered city in the U. S., across the center of the state, westward to Lake Erie. It entered Onondaga County about three miles northeast of Manlius, passing through Manlius, thence south westerly about one mile south of Jamesville, through the Tilden Ravine, across the farms at one time occupied by Mrs. Fanny Cook, George W. Spalding, and Fanny Strong, crossing Onondaga Creek near where Sir

William Johnson built his fort in 1756, thence northwesterly across the valley to Elmwood up that ravine, striking the present Seneca Turnpike about two and a half miles west of Onondaga Hill. This was used by all who travelled by land, both white and red, until 1801, when Seneca Turnpike was laid out. This trail was the deadline for the tribes unfriendly to the Iroquois.

In order to understand the changes effected in this wilderness making it possible to erect the beautiful building which stood as a landmark and object of pride to all faithful Onondagans, until it burned down on the night of Aug. 28, 1922, we shall have to trace the activities of a few of the earliest settlers in this locality. We all know Ephraim Webster was the first white settler. He was a Revolutionary soldier who became acquainted with certain Oneida Indians, who had also enlisted in the American Army. He afterwards visited their reservation for hunting and established a trading post at Oriskany, where he remained for two years. He became acquainted with some Onondaga Indians and was induced to transfer his business to this locality.

In the spring of 1786 (only 23 years before the organization of this church) he purchased goods in Schenectady and started up the Mohawk River and located his store on the east bank of Onondaga Creek, near Onondaga Lake. He was at that time 34 years of age. He became a favorite with the Onondagas and was successful in his business, selling his furs in Albany and New York. About two years after his coming, while hunting in Montgomery County, he was entertained by a farmer, about eight years older than himself, who had been a Revolutionary soldier and who, through Webster's influence, was allowed to settle in this valley. This was Asa Danforth, who came with his family and household goods on two flat-bottomed boats up the Mohawk River, Wood Creek, Oneida Lake, Oneida River, and Onondaga Lake to Webster's trading post. At this place he was met by his son, Asa Comfort Tyler, who had driven some stock across the country following the Indian trail. To ascend the Onondaga Creek and reach the spot that Webster had selected for Danforth's home it was found necessary to remove some of the goods from the flat-bottomed boats to some small boats that had been provided for this occasion.

Here were Major Danforth, his wife, and his five children established in their home in this wilderness with no neighbors, but located on the Indian trail. In 1792 he built a sawmill on Butternut Creek. The nails used in its construction were brought from Utica by Indians and the saw from Fort Schuyler. In 1793, he built a grist mill. His civil and military record were above reproach. He has been called the Father of Onondaga County. He was born in Massachusetts

and was credited with being one of the men that "helped to put the British tea to soak."

Asa Danforth Jr. and Comfort Tyler married and settled here in 1789, the year after General Danforth came. John Brown and family also came that year, and during the next 10 years there were many other emigrants.

The first sale of lands in Onondaga County was made by the State of New York, April 9, 1796. Each lot contained 250 acres and was deeded to the following persons: No. 120 to Comfort Tyler, No. 133 to Asa Danforth, No. 147 to Seir Curtiss, No. 161 to Reuben Patterson, No. 107 to Allen Beach, and No. 106 to Daniel Earle. Webster Mile Square was granted to Webster by the State of New York in 1795. He lived on the west side of the valley. This tract of land was lost by endorsing notes for his friends. Later the Legislature of the state gave him the tract of land known as the 300-acre lot lying between the valley and South Onondaga. In 1798 he was elected supervisor, the first in the town, which then embraced the present city of Syracuse. At this time there were 80 inhabitants and the valuation of the real and personal property was \$9,000.00.

Col. Comfort Tyler was another Revolutionary soldier. Few men in his day were his equal. He was a surveyor and became acquainted with the lands throughout the Military Tract. He was largely interested in the manufacture of salt, the construction of bridges, and the improvement of roads. Nearly every industry received his attention. He was appointed postmaster of the Valley. The first postmaster in Onondaga County. He was sheriff of the county in 1797 and member of the Legislature in 1798 and 1799. Among the Tylers that made an early settlement, besides Comfort, were Samuel, William Job, Phineas and Orrin.

Thaddeus M. Wood, aged 22, came to Onondaga Valley in 1794 and commenced the practice of law. He had graduated from Dartmouth College four years before. He was the first lawyer in business in Onondaga County. In 1803 he married Patty Danforth, youngest daughter of Asa. For more than 20 years he was associated with George Hall under the firm name of Wood and Hall. Their office was attached to General Wood's residence, located on the site of St. James Church. He was an officer in the War of 1812 and a liberal contributor to the first building fund of this church. When he died, January 10, 1836, his funeral was held in the Presbyterian Church. The snow was six feet deep at that time. Volunteers shoveled a canal-like ditch for the convenience of attendants. His wife, Patty Danforth Wood, was but six years of age when she first came to the valley. She became familiar with the Indian language and was often used as an interpreter between the whites and Indians.

George Hall, law partner of Thaddeus Wood, was appointed surrogate of Onondaga County in 1800. He was postmaster in 1802 and elected to Congress in 1818. He was also a liberal contributor to the church.

Joshua Forman, a native of Dutchess County and a graduate of Union College, was another lawyer who came to Onondaga Valley in 1800. His office was located where Mr. George Fay now resides. In 1803 his brother-in-law, William H. Sabine, joined him as law partner. Forman was member of the assembly in 1808 and county judge in 1813. He was active in building the church and the school. In 1819 he moved to Syracuse and in 1825 was president of the village. His father, Joseph Forman, and several brothers came to the valley in 1803. In 1805 Joseph Forman purchased from Ephraim Webster 395 acres of land, a part of the Webster Mile Square, on the south side of Seneca st. extending from the Onondaga Creek to the west boundary of said tract. He donated the grounds for the Academy and the Presbyterian Church, and was one of the first officers.

William Sabine, Joshua Forman's law partner, was a resident of the valley in 1803. At first he located on the east side, and afterwards bought the residence of Joshua Forman and lived there until his death in 1842, aged 63 years. He was one of the incorporators of the Onondaga County Bank in 1830. He was an active member of the Presbyterian Church and its first Sunday School superintendent.

Among the liberal contributors to the building fund for the erection of the church in 1810 was Dr. Gordon Needham, who came to the valley in 1795 to study medicine with his brother, Dr. William Needham, who two years earlier had located on the east side of the Hollow. Gordon, at the age of 15, taught for one year in a log schoolhouse, built for this purpose. ("The state school system was inaugurated in 1795, and in that year a log schoolhouse was built in Onondaga Hollow, and the first teacher was Dr. Gordon Needham. For fourteen years this schoolhouse was the place of religious, social and public meetings." "Pioneer Times" by C. E. Smith.)

In this schoolhouse was held the meeting to plan for the organization of the church in 1809 (see next page).

He in the meantime was pursuing his medical studies. He spent the year 1797 with his medical diploma at the age of 17 and immediately commenced practice. In 1806 he was selected as vice president of the newly organized County Medical Society. At an early date he purchased real estate and with Joshua Forman deeded to the inhabitants of Onondaga Hollow (July 15, 1807) a park lying on the north side of Seneca Turnpike.

Nicholas Mickles, born in Germany, came to the Hollow in 1799 and established the Onondaga Foundry. He believed

in the strict observance of the Sabbath and always had the furnace fires banked Saturday nights.

The following notice was printed in the Onondaga Register published in 1817 by Lewis H. Redfield:

TO SABBATH BREAKERS

The subscriber respectfully informs the above mentioned class of people that they will confer a favor on him by omitting to visit his works on that day.

N. Mickles.

Joseph Swan, after many adventures by land and sea, came to Onondaga Hollow in 1803, aged 27, and built a house at the foot of the hill on the east side near the arsenal, now occupied by Miss Butler. He had a chair factory and was captain of the packet boat water witch, which ran from Syracuse to Utica, an honor as great as to hold the same position today on an ocean steamer. He was clerk of the Presbyterian Church for 44 years and chorister for 30 years. He and his wife lived in the same house for 50 years. She died in 1854 and he left the Hollow to live with his children. He died at the age of 94 and was brought to the Valley for burial.

Other worthy men, besides the subjects of our incompleted sketches, dwelt with their families in this new country when our church was organized. It was recognized by the Presbytery at Geneva March 20, 1810. The cornerstone was laid with appropriate ceremonies July 18, 1810. Dirck C. Lansing, a tall, fine looking gentleman, was the first pastor. He purchased the Dorwin Springs farm and resided there until 1814. He had been with the Onondaga Hill church for four years previous to his work in the Valley. He sold his farm to John Adams, keeper of the "Stage House," so favorably known from Albany to Buffalo, located at the west side of the Hollow near the foot of the hill. In his ballroom was held the celebrated ordination ball in 1810, in honor of the Rev. Lansing. Mr. Adams sold this hotel property in 1814 and erected at his new home a carding machine and fulling mill.

In the records of these early meetings, we find no women's names. Probably they were home attending to their knitting and keeping their "home fires burning." Possibly they had been present at some of the prayer services and gatherings that had led to the organization meetings. Purchase they had made some suggestions about a new building; but, behind all these activities we see the influence of one character whose name cannot be omitted from these annals. Rev. Caleb Alexander, a Presbyterian of Scotch descent, a graduate of both Yale College and Brown University, in 1801, at the age of 46 was appointed by the Massachusetts Missionary Society a missionary for Western New York. He was instrumental in establishing churches and schools. In 1812 he purchased a farm in Onondaga Hollow, adjacent to the one

owned by his son-in-law, Rev. Dirck C. Lansing. He helped found the Onondaga Academy, was president of the Board of Trustees and was principal for years. He was a fine scholar, enthusiastic in educational work and an author of several books.

But Presbyterianism was not the only brand of religion even in those days. Asa Danforth was an Episcopalian, though his wife was a loyal communicant of our church. It is related that Rev. Caleb Alexander, on one of his missionary tours in this vicinity, was entertained at the house of a Universalist who told him he had three grades of hay—"Presbyterian, very dry and musty; Episcopalian, a little better, but "my Universalist hay is as nice as any you ever saw." "Which shall I give your horse?" Alexander replied, "I am a Presbyterian myself but my horse is an out and out Universalist. Give him some of the best hay."

In 1806 a weekly mail route was established between Onondaga Hollow and Oswego. It was carried in a valise by an Indian chief, Oudiago. He made the trip in 10 hours, leaving the Hollow at 4 a. m. and arriving at Oswego at 2 p. m., and whatever the weather, never made a failure. No newspaper was published until 1811. "The Lynx" was started by Thomas C. Fay. Thurlow Weed entered this office as an apprentice and in one year became editor and proprietor. The Onondaga Register was published in 1814 by Lewis H. Redfield.

Can you begin to imagine the struggle of these aspiring and ambitious people, weighed by debt and deterred by the inconveniences and drawbacks of a newly settled territory? With willing hands and stout hearts, they accomplished a seemingly impossible task. They reared an edifice that must have expanded their souls, as well as filled their minds with loving pride. It stood in picturesque dignity until cruel flames reduced it to ashes in 1922, leaving a saddened and discouraged people. But the impossible was again accomplished. The early building had pews reserved for the accommodation of any Indians who cared to attend services. There were also places which could be occupied by the slaves, of whom there were a few, even in this independent section. The inside structure was later changed, and when we with much labor and many prayers erected the present building, there was no discrimination in the pews.

The cornerstone of this building was laid July 18, 1924, just 114 years after the similar ceremony in 1810. The first sermon was preached in it November 30, 1924, by Rev. A. F. McGarrah of New York. The organ was installed the next summer and dedicatory services held December 6, 1935.

During the 125 years of this church, we have had 33 pastors. The first one with whom I was personally acquainted was Rev. C. F. Janes. He possessed the good qualities of his

profession. He was a sincere Christian gentleman, studious, industrious, charitable, faithful to all duties, public and private, and possessing an ideal family that co-operated in all of his economies and good works. Mrs. Janes and the six children were able assistants to him. Miss Sarah Searle (afterwards Mrs. Dwight Hayden) was for many years a conspicuous figure in church affairs—a most willing and efficient worker and planner.

Mr. Jane's long pastorate was followed by Rev. Alfred Roy Ehman's whom we expect to occupy the pulpit next Sabbath morning. He will be welcomed most heartily by hosts of friends. I think his successor, Rev. Mr. A. W. Taylor, Ph.D., will be with us for some of the ceremonies. He resides in Syracuse.

Rev. J. A. Cunningham has been our pastor since 1918, and I am sure he is second to none of the other 32 in retaining the respect and confidence of his appreciative parishioners.

Brief History of the Church

"Sundry inhabitants of the Town of Onondaga convened at the schoolhouse in Onondaga Hollow, Saturday the sixteenth of September, 1809, to consider the advisability of the organization of a church." Such steps were evidently considered advisable as further witnessed by the original subscription paper (still preserved) under date of October 17, 1809. By evidence, on record with the Onondaga Historical Association, in an address by Mr. R. R. Slocum who was acquainted with many of the original settlers, the church was organized November 8, 1809, recognized and confirmed by the Presbytery of Geneva March 20, 1810, at which time the Rev. Dirck C. Lansing was constituted pastor in connection with the Church of Salina, now known as the First Ward Presbyterian Church of Syracuse.

The original building, a splendid colonial type, was erected in 1810 and endured as an attractive landmark until destroyed by fire the night of August 28, 1922. Ground was broken for the new church June 26, 1924; the cornerstone laid July 18, 1924. The first service was held November 30, 1924.

Mrs. George H. Slocum.

MEXICO

This pleasant village lies within the Lake Ontario country. From this point one may drive to many excellent beaches! This section was originally a part of Oneida County but was separated in 1810. The land about is of excellent agricultural quality.

The history of this section is co-incidental with that of Oswego, Sacketts Harbor and the War of 1812.

FIRST PRESBYTERIAN CHURCH OF MEXICO, N. Y.

Organized August, 1810.

Present Pastor: Rev. Spencer B. Smith.

This church was organized in August, 1810, in the barn of Shubal Alfred by seven women, Mrs. Shubal Alfred, Mrs. Alexander Beebe, Mrs. Thomas Hosmer, Mrs. Levi Mathews, Mrs. Josiah Southworth, Mrs. Thomas Wheeler and Mrs. David Williams, under the guidance of the Rev. Simon Waterman of the Connecticut Missionary Society. In May of the next year a meeting was held in the house of Shubal Alfred for the purpose of forming a business organization to take in charge the temporal affairs of the infant church. The members adopted as its name "The First Congregational Society of Mexico," and elected as trustees Peter Pratt, Barnet Whipple, Sherman Hosmer, Shubal Alfred, Calvin Tiffany, with John Tiffany as clerk. But in 1818 the form of government was changed to Presbyterian, Ephraim Gates, Daniel Locke and Edmond Wheeler were elected elders, and the church was put under the care of the Oneida Presbytery.

As early as 1813, the society had been given, in return for members' work on the road between Oneida Lake and Lake Ontario, fifty acres of land in Lot No. 78 of the Twentieth Township of Scriba's patent "for the support of the preached gospel." But, apparently, no immediate effort was made to build a meeting house, for services were held in private homes, barns, hotels and schoolhouses in an area extending through the towns of Mexico, Parish and Richland. In 1822 it was voted to build a meeting house and a committee of nine was appointed to choose the site, but without results. Two years later a committee of three ministers from outside the parish selected a site on the hill in the eastern part of the present village of Mexico. The growing rivalry between the two centers of the parish, Prattville in the east and Mexicoville in the west, prevented its acceptance. Finally, about 1828, each community began to build for itself.

The Prattville building was erected on a bleak and strong hill, west of the hamlet, opposite the present schoolhouse—a site given by Joel Savage Jr. adjoining the Scriba fifty acres that had been sold to pay arrears in the pastor's salary. Dedication services were held about Christmas time, 1829. In the meantime, the west meeting house had been built on the present Presbyterian property in the Village of Mexico, formerly part of the Deacon Nathaniel Butler farm. It was two-thirds the size of the present church, lighted with candles and after 1840, possessed a belfry to house the bell that still calls to worship.

The erection of the two meeting houses seems only to have brought to a crisis the growing differences between the two communities, for on May 5, 1829, a meeting of the inhabitants in the west part of the town was held in the Acad-

emy for the purpose of organizing a new Presbyterian Society out of the membership of the original church. Deacons Ephraim Gates and Jabin Wood acted as moderators and William S. Fitch as clerk. It was voted to form a society to be known as "The First Presbyterian Society in the Town of Mexico." And the affairs of the society were put in the hands of trustees, Ephraim Gates, Nathaniel Butler, Warner Mitchell, William Goit, Asa Beebe, Edmund Matthews, William Savage, William S. Fitch, John Ames. Their petition to Presbytery was acted upon by the Oswego Presbytery, meeting at Camden. The Rev. Oliver Ayes, Rev. Ralph Robinson and Rev. Oliver Leavitt with an elder from each of their churches were appointed to constitute the petitioning individuals as a separate church. This was done on February 24, 1830, when forty-one members "Adopted the articles of faith, and solemnly renewed their covenant before the Lord, and were constituted by the name of the First Presbyterian Church in Mexicoville." The church then proceeded to adopt the congregational form of government, making Jabin Wood and Asa Beebe deacons, and put themselves under the care of the Oswego Presbytery. This two-fold allegiance was maintained until 1880, with both elders and deacons until death removed the latter. Since this date the church has been entirely Presbyterian.

So now the original church had subdivided into two; but in spite of the loss of forty-eight members to the new society and of one by death, the older church gathered unto itself fifty new members and closed the year of the separation with a membership of one hundred and forty-six and with the pastor's salary paid in full. It remained in existence for forty-nine years, but due to the increasing loss of membership to the village church, the Session in 1859 granted letters to all remaining members and the organic life of the Prattville Church became extinct. The spire was taken down the day that the best regular pastor died and the last service in the building was one of fasting and prayer at the outbreak of the Civil War. The building was taken down and rebuilt in smaller size by a Wesleyan Methodist Society on the present site, where it is now fast falling into decay.

The village church building underwent extensive repairs in 1850-51 and again in 1858, when eighteen feet were added to its length and eighteen feet to the height of its spire. The chapel or lecture room was also added at this time after twenty more years of use as both church and town hall for many public meetings, it again needed and received complete repairs and refurnishing. In 1879-80, when the pipe organ and stained glass windows were added. At other times the efforts of the trustees and of the Ladies' Aid Society, with occasional gifts, have kept it an attractive place of worship. In 1926 the gift by Mr. Perley S. Wilcox of a memorial to his mother and

brother provided a modern and adequate parish house for every activity of young and old.

The first manse was built on Spring Street in 1842 and retained by the church until 1932, after the present modern house had been made available for the pastor by the will of Mr. L. H. Wilcox.

In 1910 the centennial of the founding of the church brought together large numbers of members, present and past. The Women's Missionary Society celebrated its one hundredth anniversary in 1934. In 1935 the church again commemorated its founding, when it had reached its one hundred and twenty-fifth milestone.

The present membership is about two hundred and sixty; with E. C. Dexter, R. Austin Backus, Harry L. Stone, Stephen Stanton and A. C. Lindsley serving as elders. The trustees are W. H. Sherman, A. M. Farmer, C. D. Boyd, W. H. Richardson, R. L. Buck and Glenn Buck.

Pastors and supplies from 1810 to 1936:

In the original church: Simon Waterman, Israel Brainard Adams, Oliver Leavitt, Dunlap, who served as supplied under Missionary appointment, 1810-1814; David R. Dixon, supply, 1814-1818; pastor, 1818-1830.

In the separate Prattville Church: David R. Dixon, pastor, 1830-33; William B. Stowe, pastor, 1833-1836; Dickinson, supply, one year; Samuel Cole, supply 3 months; James Caruth, supply, 6 months; John L. Marvin, supply and pastor, 1840-1843; Ezra Scovel, pastor, 1843-1853; Ralph Robinson, pastor, 1853-1857; A. Parke Burgess, supply, 1857-1859.

In the separate Mexicoville Church: Ralph Robinson, supply, 1830-1831; Oliver N. Ayes, supply, 1830; Alfred White, supply, 1831; George Dunham, supply, 1831; J. A. Hart, supply, 1831-1833; Charles Bowles, supply, 1833; David R. Dixon, supply, 1835; William Blodget, supply, 1836-1837; John Eastman, pastor, 1838-39; Josiah Leonard, pastor, 1841; Russell Whiting, supply, 1842-1844; Daniel Van Valkenburgh, supply, 1845-1846; Henry Parker, supply, 1846-1847; Thomas A. Weed, pastor, 1847-1870; James P. Stratton, pastor, 1870-1877; John R. Lewis, pastor, 1879-1881; George Bayless, pastor, 1881-1903; Anthony N. Petersen, pastor, 1903-1907; David L. Roberts, pastor, 1907-1919; A. C. Manson, pastor, 1919-1920; John Young, pastor, 1920-1933; Leon S. DeSmidt, pastor, 1933-1936; Spencer B. Smith, pastor, 1937-.

BALDWINSVILLE

Named for its founder, Dr. Jonah Baldwin, who settled here 1807. This property was located and purchased in 1798, but local fevers prevented settlement at that time.

Dr. Baldwin developed the extensive water power upon the Seneca River.

River traffic was largely extinguished in 1819 when the Erie Canal was built.

First meetings were held under the auspices of the "Eastern Association of the Presbyterian Church."

BALDWINSVILLE PRESBYTERIAN CHURCH

Organized July 13, 1813.

Present Pastor: Rev. F. W. Fuess.

Centennial Sermon by Rev. F. W. Fuess at Presbyterian Church
Sunday Morning, June 1, 1913.

Matthew xvi:18—Upon this rock I will build my church; and the gates of Hades shall not prevail against it.

One hundred years of continuous existence as a church covers the whole religious history of this community. When a church was erected at Marcellus in 1803 it was the only church edifice between New Hartford and the Pacific Ocean. When this particular church was organized it was the only one in this immediate locality. At that time our lusty neighbor, the city of Syracuse, was not only unthought, but even undreamed. Therefore a complete history of this church would cover the beginnings of our sister churches in the village for those who organized them formerly worshipped with us.

In America 100 years is a long time. Only 37 years and 9 days before this church was organized our nation was born in the promulgation of the Declaration of Independence. At the time of our organization England and America were warring on lake and sea in the last war between two English speaking nations. Great have been the changes in that 100 years; in the expanse of our national domain; in the number of those who boast American citizenship; in the position of America among the nations of earth; in the position of the Negro; in our political, social, industrial and religious ideals; and great have been the changes in our customs and daily life.

These things are enticingly interesting, yet the time at our disposal is too short adequately to recall even the great and vital facts of our own church's history. Nor can we say anything new. We must content ourselves recalling facts of record.

We go back to frontier and pioneer days. In 1807 Dr. J. C. Baldwin erected the first house north of the Seneca River within the present bounds of our beautiful village. In

the same year he opened the first store. Some time previously Captain Wells and Mr. McHarrie had built houses on the south side of the river. The population was first most largely settled in the sections of Belgium and Cold Springs. The first post-office within our village bounds was established in 1807 and was called Columbia. Then other stores were opened by Judge Bigelow in 1813 and by Mr. Hamill in 1816.



FIRST PRESBYTERIAN CHURCH OF BALDWINSVILLE, N. Y.

These facts suggest that there must have been a considerable settlement here when the Rev. Ebenezer Lazelle, a missionary from the New England Association, chose a point within the limits of our present village as most strategic as a religious center. He met the people who came to worship in a barn near Squire Munro's corner. It was primitive indeed. A hogshead served for a pulpit and the congregation sat on rough boards and on the hay. But the people were responsive. On Tuesday, July 13, 1813, a Presbyterian Church was organized. At that time seven men and seven women covenanted together to sustain the worship of God and to evangelize this particular section.

That was the beginning. Since then this church has stood amid all the changes. In the century 1,454 persons have been members of this church, of whom 347 constitute our present membership. So far as I have been able to discover the most direct connection with the beginning of our church is that we have three members whose grandmothers were welcomed into this church about 1818—Mr. Otis M. Bigelow, Mrs. A. K. Owen and Mrs. Fred L. Fisher.

Just about the time of the organization of the church a "Red Schoolhouse" was built on the high ground of West Oneida Street, near the present home of the Hon. Jacob Amos. Immediately this building became the meeting place of the church and served the congregation until 1830. During this period of seventeen years, 116 persons united with the church, most of them bringing certificates from eastern churches, a fact which hints a considerable immigration. This frontier was sought by men seeking homes because of its fertility which still persists.

In the 100 years 20 ministers have served this church, of whom only two are living—the Rev. Edward A. McMaster of Saratoga Springs, N. Y., and the present pastor. The Rev. Eben Burt Parsons, D.D., whose pastorate was the longest of any, died at Williamstown, Mass., on January 24, 1913. It is significant that in the first 46 years there were 16 pastors, while in the last 54 years there have been only four, counting the present pastor. Another fact is significant that the average yearly increase in membership for the 100 years is something less than 15, while for the last 23 years the average increase has been 22 a year and at our last communion 23 persons were received into our church.

The movement for a special church building was initiated by the Rev. H. H. Kellogg in 1828. He did not see the completion of that building, but in 1830 the congregation entered the "Wooden Church." God signified His approval by a considerable increase, for at that time some 30 people united with the church.

The "Wooden Church" is remembered by many of you. You remember how on entering you faced the congregation already assembled. Were so many people late at church in those days?

This first church building stood at the northwest corner of Oswego and Oneida Streets, while for a time, at least, the present residence stood on top of the hill. The Wooden Church continued to be the home of this congregation until 1865. Later it was moved to the site of our present opera house and, as Herrick's Hall, was the social center of the town. Later it was moved again to a site just east of the railroad station, to be used as a warehouse and storehouse, until it was burned to the ground on Sept. 11, 1910. All of us have seen it, though not all of us knew its first purpose.

Our present building, of which we are justly proud, was dedicated March 8, 1865, 48 years ago. The Rev. John F. Kendall, D.D., was pastor at the time, a man peculiarly fitted to plan and to carry out the plan for a larger and better building at a time when the people were ready and able to provide the necessary money, \$18,300. The largest contributions were made by James Frazee and Warren S. White. Others who gave liberally were Payn Bigelow, the Baldwin Estate, H. R. Dow, E. K. West, E. E. Wells, S. C. Suydam, J. G. Smith, and D. B. Giddings. Their gifts and those of many others made possible this edifice, dear to us because of its sacred associations and its spiritual significance.

In the pastorate of Dr. Parsons the church was redecorated, and again in 1895, at which time new cushions and carpet were purchased. In 1909, during the present pastorate, an addition was built providing a dining room and commodious kitchen. Mr. Frazee again headed the list of contributors and others gave liberally. The ladies furnished the kitchen. This present year a new carpet has been laid in the "lecture room," making it much more cheerful and attractive. So today we have our beautiful, comfortable and commodious building.

The Johnson organ, whose sweet clear tones are so in keeping with all the rest of our church, was installed in 1871 at a cost of \$2,500. An electric motor will very soon be installed. We had hoped to have it for this Centennial service.

About 1850 the church purchased a manse and an extensive lot on Oswego Street. The original house was removed in 1894 to a site opposite the church on Elizabeth Street. The site was loaned by Messrs. Payn and Otis M. Bigelow. The building was used as a parish house for social gatherings until 1909, when it was sold and the proceeds appropriated to the building of an addition to the church. It still stands, somewhat altered, on the same site, serving as a pleasant residence.

A new and beautiful manse was erected in 1894, to which Mr. McMaster brought his bride. So we have recounted our property which we hold without debt or encumbrance.

These material things are easier to estimate than to measure or interpret the service and the influence of sixteen ministers and 1,454 men and women who have made this church. There have been devoted men and women all through the years, who gave liberally of their possessions and who lived noble Christian lives. Our past is glorious, and our present is not less glorious. Our three official boards are composed of men loyal to the church and valuable as citizens. Our membership must conserve all the glory and continue the devotion of the past—and I am sure they will do so. Loyal to their church, our members today are true to the traditions of the past, by their services to the community in social, educational, political and business affairs.

Permit your pastor to rejoice with you in the noble history of this church and then deliberately to pay a tribute of love, of pride and of respect to the membership of today.

Our church had its testings in its earlier years. From 1828 to 1836 it was Congregational, becoming such to escape the unpleasantness of discipline for some error or fault which is charitably covered by lost records. Then almost on its return to the Presbyterian fold, the church was all but dismembered by a pastor who came to hold heretical views. Rumor has it that he became a Universalist. But on his departure the church was reunited—saved then as now by the loyalty and Christian character of its members.

The church contributed much to this community. One thing should be recalled. In 1817 the Rev. John Davenport organized the "Female Charitable Society," which thrives to-day, one of the oldest, if not the oldest, organization of its kind in our land. It is now interdenominational—justly proud of its history and of its beneficent service through ninety-six years.

Mr. Davenport is the only pastor of this church who died during his pastorate here. He and Dr. Kendall are the only pastors whose earthly remains were committed to the eternal keeping of Mother Earth in our beautiful cemetery. One hesitates to mention individuals. There have been so many, both dead and now living, who have rendered such faithful and beautiful service in the offices of the church, in the Sunday School, in the Missionary societies, in the choir and in the social and charitable work of this church, one can not select a few. Some who are with us this morning deserve mention and others who still live are no longer members of our church. We may be sure that from many points throughout all this land prayer is being made for God's blessing on this church by those who once worshipped within these walls.

One man, Erwin E. Wells, served this church as elder for fifty-four years. Our present senior Elder, James Frazee, has served for forty-three years. John T. Skinner, our senior deacon, has served for forty years. Many who have been associated with this church as officers and members have found homes elsewhere, and have served or are serving the Kingdom of God honorably and effectively. Two of those who are to speak to us this week we proudly claim as sons of this church.

Of our present members, nine have been such for fifty years or more. The one who is oldest in active membership has received on confession of faith April 1, 1855, more than fifty-eight years ago. The oldest living former member is Miss Martha M. Wells of LaPorte, Indiana, who united with this church in 1845.

The gifts to the church have been mostly in the general collections. A few special gifts may be noted.

In 1898 our senior deacon, John T. Skinner, donated our individual communion service. Mr. D. B. Giddings, an elder, left \$500 in trust for the church. Mr. E. F. Curtis of Cazenovia furnished a room in the parish house in memory of his wife, formerly a member of this church. There may have been other gifts which your pastor does not know. During the present pastorate a few special gifts have been received. The hymn board was presented by Mr. and Mrs. F. N. Giddings; the church board by Ida Gorke Class of the Sunday School; the umbrella stand in the lecture room by the youngest organization of our church, the Junior Christian Endeavor Society.

The pulpit Bible was the gift of Dr. Parsons. It is inscribed "Williams College Chapel," and so we are reminded that for a number of years it was used in the chapel worship of that college which was the Alma Mater of at least three pastors of this church—the Rev. Townsend Walker, the Rev. E. B. Parsons, D.D., and the present pastor. Gladly would I mention others who are ever ready to subscribe liberally for the necessary equipment of this church, but you all know who they are. Nor may we pass over the fact that for thirty-four consecutive years Mr. Floyd F. Bentley has served as organist, contributing much to the services; and that Mr. J. H. Morley has served as sexton for thirty-three years and still has joy in that work.

But our church's influence has not been limited to this community. Edwin Adams united with this church in 1841. Later he became a home missionary in Wisconsin. Rollin Porter was received also in 1841. He later served God as a missionary to the Gaboon country in Africa. E. R. Davis united with this church in 1854 and in manhood was a pastor and evangelist in Chicago. Emmet J. Lord was received in 1890, and while preparing for the Gospel ministry, God called him to Himself. Miss Anna Giddings confessed Christ before this people in 1886 and laid down her life in Hyden, Kentucky, in 1903.

Of the second generation we may name Mrs. Frank O. Emerson a missionary at Lolodorf, West Africa, whose parents are members of this church; and the Rev. Howard Yergin, just ordained and entering home missionary service, whose mother was a child of our church and whose grandmother only recently entered upon her reward after forty years' affiliation with our church.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest."

We can not adequately measure the significance of this church to this community, to our nation, to the world. In

gratitude we bow before God, the God of our fathers and our God; in humility we dedicate ourselves anew to His service. For the past we praise Him Who nurtured, protected and prospered our beloved church. For the present we trust Him. Our fathers' God is our God; their Jesus is our Savior; the Holy Spirit, their Strength, is with us still. For the future we have faith, for we know Him Whom we have believed, and we know no labor in vain in the Lord. This history of one hundred years establishes our faith; this church is sure.

"Unshaken as the eternal hills
Immovable she stands
A mountain that shall fill the earth,
A house not made by hands."

OSWEGO

Here is a location with a history! This territory lies at the outlet of the Oswego River. The scenic beauties of this locality are unsurpassed. Not until 1796 did Fort Oswego become the property of the United States.

Since the beginning of the seventeenth century, over three hundred years ago, white men passed this point into and through Canada. Voluminous records have been kept of the Indian and French expeditions.

Here are found the First Presbyterian Church of Oswego and Grace Church, recently combined as one body.

FIRST PRESBYTERIAN CHURCH OF OSWEGO, N. Y.
Organized 1816.

Present Pastor: Rev. Walter D. Cavert, D.D.

The "Old First Church" of Oswego is the oldest religious organization in the city. It was organized November 21, 1816, at a meeting in the village schoolhouse and seventeen persons became charter members. For several years visiting ministers were sent by the Presbyteries of Onondaga and Oneida until 1825 when the Rev. James Abell was installed as the first pastor, remaining for five years. He was followed by the Rev. Robert W. Condit, D.D., who served the old church for forty-one years until his death in 1871. The present church edifice was erected under Dr. Condit's ministry in 1843. It is one of the finest examples of ecclesiastical architecture in its section of the Presbytery and attracts many visitors and tourists throughout the year who stop to see it as they pass through Oswego.

Dr. Condit was followed by the Rev. James A. Worden who, after a brief pastorate, resigned to become superintendent of Sunday School work for the Presbyterian Church, U. S. A., with offices in Philadelphia. The third pastor was Dr. David Tully who is still known as probably the outstanding organizer and parish builder in the church's history. The social

hall in the old church is named in his memory. After serving nearly fifteen years, Dr. Tully was succeeded by Rev. Charles D. Barrows, D.D., a noted pulpit orator who had formerly had a successful legal practice. Following Dr. Barrows were Rev. John Calvin Mead, now a member of the Jersey City Presbytery; F. R. Farrand, Charles H. Jones. Mr. Jones' successor was the Rev. Alvin E. Magary, now the popular pastor of the Lafayette Avenue Church of Brooklyn who began his career as a pastor in Oswego. Since Dr. Magary's resignation in 1908, the following ministers have served the church: F. L. Crissey, C. Lansing Seymour, E. F. Rippey, Silas F. Macdonald, Theodore T. Hays, Albert J. Anthony, and Marvin F. Hogenboom.

Old First is the mother of two other Oswego churches. In 1837 a group of thirty-one people who lived on the east side of the river and felt the distance to the First Church building too great, formed the Second Presbyterian Church which later became the First Congregational Church. In 1872 a larger number of members of Old First formed the Grace Presbyterian Church which has had a very successful history since that time. At present First and Grace Churches are holding union services on Sundays and co-operating in various aspects of parish life.

GRACE PRESBYTERIAN CHURCH OF OSWEGO, N. Y.

Organized April 9, 1872.

Present Pastor: Rev. Walter D. Cavert, D.D.

Grace Church was organized on April 9, 1872, by seventeen men who met in the mission chapel of the First Presbyterian Church. They felt that due to the rapidly increasing population of the city, a second Presbyterian Church was needed. The church building, constructed from the same plans used by the Fourth Church of Syracuse, was completed on March 9, 1873.

The church has had five pastors during the sixty-four years of its existence—Dr. Henry H. Stebbins, Dr. Judson Swift, Dr. David Wills, Dr. Samuel W. Steele, and Dr. Walter D. Cavert, who has been pastor since 1925.

One of the most significant facts in the early history of the church is that a major cost of the edifice was paid for during a period of severe financial depression. Before the building had been completed the country became involved in one of the most severe economic crises it has ever known, resulting in the close of the stock exchange for two weeks and the defaulting by railroads of bonds worth millions of dollars. Over \$135,000 was raised by the congregation during the first ten years of its existence to pay for the building and running expenses.

The founders of the church thus transformed the depression into a brief period of spiritual opportunity.

HANNIBAL

The history of this church and town is very graphically told in the record we are glad to publish.

PRESBYTERIAN CHURCH OF HANNIBAL, N. Y.

Organized December 4, 1816.

Present Pastor: Now a Union Church.

The Church and Society—Compiled by E. W. Rice.

Organization

One hundred and twenty years ago the town of Hannibal was still a part of the great primeval wilderness of Western New York. The British Redcoats had but recently evacuated the fortifications at Oswego (July 15, 1796) and no white man had yet settled in Oswego County west of the river. Not many years passed, however, before this region was invaded by the woodman and husbandman and following close on the heels of civilization, came the church.

The material for the following sketch is drawn, for the most part, from the Church Records. These have been faithfully kept from the beginning, but by no means with that attention to detail which we could wish. On many interesting points we seek information in vain, and certainty of statement is impossible. Still the main outlines of the history can be clearly traced.

On the fourth of December, 1816, a meeting was held for the purpose of organizing a Presbyterian Church in the town of Hannibal. There were present at this meeting the Rev. David R. Dixon of Mexico and the Rev. Henry Smith, Missionary of the Oneida Female Missionary Society. The church was duly organized with the following members: Alexander Kent, Trumbel Kent, Cephas Kent, Bazeleel Worster, William Grant, Phoebe Fellows, Laura Kent, Polly Rice, Betsey Worster, Betsey Curtis, Marilla Stevenson. The sermon on this occasion was preached by the Rev. Mr. Smith from the text, Matt. 25:1-12. The same day one adult, Marilla Stevenson, was baptised and also four children of Bazeleel Worster and one of Trumbel Kent.

A confession of faith was adpoted but never placed on record as the following minute adopted later amply explains: "Whereas, The Presbytery of Onondaga has set down to the several churches under their care a confession of faith and covenant, the church has been of the opinion that it was not necessary to insert the confession of faith and covenant first adopted by the church in the book of records and have thought proper to adopt the one provided by the Presbytery."

At this meeting Cephas Kent was chosen deacon, and Alexander M. Kent, clerk. No mention is made of other officers for some time.

In January, 1817, "the church met according to previous notice in the schoolhouse" and voted "that this church make application to unite with the Presbytery of Onondaga." Other members were received and one dismissed by letter about this time.

August 28, 1818, Bella Scott and Arvin Rice were elected, though there is no account of their ordination.

Finally on the tenth of May, 1820, the church voted "to apply to Presbytery to have leave to adopt the Congregational mode of church government." This matter does not seem to have been prosecuted very vigorously, as we read again January, 1832, "voted that Cephas Kent attend the next Session of Presbytery and apply for leave to govern the church in the Congregational form."

"February 20, 1822, voted that having obtained leave of Presbtyery to administer discipline in future according to the form of Congregational Church . . . Job C. Conger, be deacon."

In spite of this action the church still remained in connection with Presbytery, sent delegates to its meetings, and submitted minutes for its approval. This was in accordance with the "Plan of Union" between Congregational and Presbyterian Churches adopted in 1801.

On July 16, 1824, Rev. John Alexander and Alexander M. Kent were chosen a committee to draft a petition to the Presbytery of Onondaga to dismiss this church from their body with liberty to unite with the Presbytery of Oswego. This presbytery was organized in 1823.

This is the first mention of a minister as presiding over the church, and it is probable that the Rev. John Alexander was our first minister and that he came in the year 1824 and remained about a year. Up to this time there is no mention of the church having met elsewhere than in a schoolhouse. This schoolhouse was situated across the street from the present church and somewhat nearer the village square. During this period, however, it was customary for the congregation to gather every Sunday. Sometimes a wandering missionary or preacher would be present and preach. But in case no regular minister could be secured, services went on in the following manner: Alexander M. Kent (commonly called "Milton") would lead the singing, Cephas S. Kent (otherwise "Deacon Kent") would offer prayer, and Captain John Bullen, the store keeper, a good reader, would read a sermon.

From 1825 to 1827 they seem to have been ministered to regularly by the Rev. William Clark, though it cannot be known whether or not he resided in Hannibal. Very probably under his leadership the next important step was taken, which was the erection of a house of worship.

The First Building

On June 30, 1825, a number of persons met at the schoolhouse in District No. 3, Hannibal, agreeable to previous notice, for the purpose of forming a religious society, whereupon it was resolved to form a society by the name of the Congregational Society of Hannibal. Six trustees elected a treasurer, a collector and a clerk. This transaction constitutes the incorporation of the church which had thus remained unincorporated for eight years and a half from the time of its organization. The certificate of incorporation may be found in the County Clerk's office at Oswego, Book A. Misc. Records page 119.

The immediate reason for this action was, undoubtedly, that the Society might acquire property and build a house of worship. The first property secured was the older part of the present cemetery, which was surveyed for the trustees of this church May 3, 1826, by Peter Schenk. There are two sets of books containing church records. The first set being the records of the religious organization, and cover the entire period from December 4, 1816, to the present time. The second set being the records of the incorporated body and cover the period from June 30, 1825, to the present time.

There is no specific mention made in either book of the erection of the first church building, of its cost, or of the conditions upon which its upper story was used by the Masonic Fraternity. But it is evident from the indirect testimony of both books of records that the timber was cut during the winter of 1825-26 and that the construction was completed during the summer or fall of 1826. On December 11, 1826, the Society gathers in the "Meeting House" to transact its business, and among other things, approves "the doings of the trustees so far as they have acted in selling the seats of the Meeting House."

This building stood nearly on the site now occupied by the Manse, facing the east, with its broad side toward the street. It was a two-story structure. The upper room was occupied by the Masons and was reached by an outside stairway on the western end. The title to the land on which the church was built was confirmed by deed dated July 30, 1832.

Membership, Discipline, Etc.

Number of members in 1835—124.

Number of members in 1865-6—127

Number of members in 1914—163

The dates above given represent three peaks in church membership. The first peak, that of 1835, was due to faithful labor aided in large measure by the natural growth in population of the community coupled with the fact that during a portion of the time there was no other organized religious body conducting services in the village. The second peak in membership, 1865-6, followed the Earl revival meetings, and when we consider that other religious bodies participated in and shared the benefits of this revival, we may look upon this period as one of considerable prosperity. The third peak, April 1, 1914, occurred soon after the Crabill meetings of the summer of 1913. These meetings were also a union effort on the part of the churches of Hannibal, and may well be looked upon by the present generation as having awakened the most general religious interest in this community of which we have personal knowledge. In connection with the large membership of 1835 we also note that in 1839 there were only six seats left unsold in the meeting house.

From 1835 to 1850, however, the membership constantly dwindled until there were but eighty-five names on the roll. This decline was very largely due to removals to the west. Whole families were dismissed together, as many as nine letters being granted at one meeting. Some of these letters refer to specific places, as Detroit or Rochester, others are more general as "to Ohio" or "to the far West." Among those dismissed are a number who were prominent in the early history of the church, and whose loss must have been severely felt. At the same time, this seems to have been a period of much activity, new members being added at almost every communion and many children being presented for baptism. Many cases requiring discipline were also brought before the church and vigorously prosecuted. The grounds of some of these trials were the denial of "The union of the Divine and the human in the person of Jesus Christ," of the "future endless punishment of the wicked" and the assertion that Revelation and Apostolic gifts of healing and tongues had not ceased, and objection to the use of creeds, coupled with the assertion that the church, "has the mark of the beast."

We feel constrained to notice at this point the recorded attitude of the church on certain questions of moral reform, as found in the minutes.

"January 5, 1838. Resolved, that in view of the great evils produced by the use of ardent spirit, we consider the traffic in them immoral, and that we will not fellowship those that engage in that business."

"March 25, 1843. Resolved, that the institution of slavery is an evil of the greatest magnitude, alike cruel, unjust and oppressive to the slave and detrimental to the master, conducive to unmixed evil to the country an abominable sin against God, and as such ought speedily to be abolished, and that as Christians we can in no ways countenance or uphold it, but deem it our duty in all suitable ways to exert our influence, and use our endeavors to put an end to it in the land. Resolved that the foregoing—resolution be published in the New York Observer and Evangelist."

November 30, 1912. Sessional Records: "It was moved and carried that the Moderator and Clerk be empowered to draft and sign resolutions favoring the passage of Federal laws forbidding the transportation of intoxicating liquor into communities where the sale thereof is forbidden and also favoring an amendment to the Federal Constitution giving the Federal Government such authority over marriage laws as will make possible reforms in the divorce evil, and the evil of polygamy,

and that such resolutions be sent to our Representative in Congress, L. W. Mott.

October 3, 1915. Resolved that a committee of three be appointed from the session and trustees of this church to confer with the sister churches of the village, to investigate and determine as to what extent we can unite our forces for the more efficient upbuilding of the cause of Christ in our community.

Our church being located in the extreme northwestern corner of Presbytery it has not been deemed expedient to hold many Presbyterian meetings here. But we have had the honor and privilege of entertaining the annual stated meeting of Presbytery on two occasions, namely on January 24, 1844, and on April 9, 1907.

Our church has been honored on three occasions by having its pastor sent as Commissioner to the General Assembly, namely Rev. F. D. Seward, 1875; Rev. S. E. Koon, 1887, and Rev. W. A. McKenzie, D.D., 1910. But during the one hundred years of its history we find no record of Presbytery ever having appointed one of our elders as Commissioner to the General Assembly.

The Second Building.

October 28, 1859. At a meeting of the Society, Rev. P. W. Emens was called to the chair. It was moved to refit the old house. Two voted affirmatively and about sixteen negatively. A motion to build a new church was carried unanimously and that it be a wooden house. At an adjourned meeting a building committee was appointed to prepare plans and estimate the cost. The plan submitted by this committee was substantially that which was adopted. The estimate of the committee was \$3,000, which estimate was, without doubt, much exceeded by the actual cost.

May 5, 1862. Voted that this Society give, free of cost, to Mrs. S. W. Brewster and B. N. Hinman, the old church building and its stone foundation if they will move it off the ground, fit it for the public hall and obligate themselves to keep it for that purpose.

This proposition does not seem to have been accepted. The building was, however, purchased by Norman Titus, moved toward the village square and placed on a site about where the Hewitt & Co. garage now stands. It was used for a public hall for a number of years, and was finally consumed in the fire of July 3, 1873.

The new house of worship was dedicated January 3, 1861. A sermon was preached by the Rev. Mr. Ludlow of Oswego.

January 12 of the same year New Articles of Belief and a New Covenant were adopted.

December 4, 1866, the Semi-Centennial of the church was observed but no account is given of the exercises.

Reorganization

At a meeting of the church, July 20, 1870, a committee which had been previously appointed, presented the following report, which was accepted:

Resolved 1st. That we dissolve the Congregational Church.

2nd. That we organize a Presbyterian Church.

3rd. This church shall be called the Presbyterian Church of Hannibal, and when organized, the Congregational Church shall be dissolved.

At an adjourned meeting held July 25, the Rev. J. R. Townsend of Mexico, and the Rev. J. A. Worden (afterward Secretary of the Board of Sabbath School Work) and Elder Gilbert Mollison of Oswego, were present as a committee from Presbytery and organized nineteen persons

into the Presbyterian Church of Hannibal. I. E. Hull and Eliab Scott were elected elders for two years and Horatio Dunham and S. W. Brewster for one year. After which the Congregational Church was declared dissolved. By November 13 there were sixty-five names on the roll.

Considerable dissatisfaction was manifested by members of the Congregational Church with the methods adopted in reorganization. Accordingly we find a minute adopted by the session, May 21, 1873, acknowledging error on the part of the church and inviting all members of the former body to join the Presbyterian Church on the same terms as those who brought letters from sister organizations. This overture resulted in a considerable accession to the membership. At the close of this year, as nearly as can be estimated from the roll, the church had about eighty members.

At a meeting of the church held September 5, 1874, the following resolution was adopted with the approval of the Presbytery of Syracuse: Resolved, that hereafter persons applying for membership with us on profession of their faith in Christ shall not be required to give assent to any Articles of Faith, but only to give the Session credible evidence of piety and to enter into covenant with Christ and His Church.

The Manse, Improvements

December 11, 1874, the Society met to consider the propriety of building a "parsonage." A committee was appointed to submit plans and estimates. January 21, 1875, final arrangements were made for building. The Manse was completed the same year at a cost of about \$2,000. In 1889, it was further improved by a tin roof. A new well was drilled on the west side of the Manse during the fall of 1909. A new furnace was placed in the cellar of the Manse, 1913.

In 1882, a slate roof was put on the Church building at an expense of \$276, and in 1886 a corrugated iron ceiling was provided for the main audience room at a cost of about \$300. In 1895 a basement was excavated under the session room and a steam heater was placed in it at an expense of \$567. The first boiler was replaced by the present in 1912.

The first organ was bought in 1867, at a cost of \$325. This was replaced by another of modern construction April 7, 1889, through the personal efforts of Miss Mabel Brewster, a grand-daughter of S. W. Brewster, deacon and elder. We are now hoping that someone who has been or may become interested in our progress, and who desires to leave about a \$1,500 memorial of some kind, will offer the Society a two-manual pipe organ suitably designed for our needs.

A bell bought about the year 1867, having cracked before the guarantee of a year expired, a new and larger bell was placed in the Church tower May 27, 1868.

Extensive repairs and betterments to the church building were proposed at the annual meeting of June 29, 1905, and the trustees directed to formulate plans. At a meeting of the Congregation held July 18, 1905, the trustees outlined plans and estimated the cost would amount to \$1,600 besides windows, which it was thought likely would be supplied as memorials in addition. These repairs were very successfully carried through and re-opening services held February, 1906. The cost of the repairs, including the windows, amounted to about \$2,500. Our piano was placed in the church February 11, 1913, and electric lights were installed in December, 1915.

FULTON

This town is one of the younger cities of the state. Here the Oswego River affords enormous and reliable water power that is very fully utilized to drive the wheels of the numerous mills—principal among which are those for the manufacture of paper.

Fulton has for many years been a good place in which to live and do business. This is due to the type of men who control its destinies.

We remember with great pleasure our visit to the handsome Presbyterian Church. Of this the present pastor has contributed the following:

FIRST PRESBYTERIAN CHURCH OF FULTON, N. Y.

Organized July 14, 1818.

Present Pastor: Rev. Edwin Daniels.

Shortly after the Commissioners of the Assembly are back in their own homes, the Fulton Church will have completed one hundred and eighteen years of continuous service in the community in which it stands. On June 13, 1818, a little band of seventeen persons, "three males and fourteen females," voted to band themselves together as a church. The meeting was held in the government storehouse at the Upper Landing of what was then known as the village of Oswego Falls. It is quaintly stated in the records that members of the Domestic Missionary Society had previously met with 'promiscuous assemblies' and as a result of their labors (more especially those of the Rev. John Dunlap) the little group decided to become a corporate body, and sealed the fellowship with a Communion service on Sunday, June 14, 1818. Nine years later a committee of the Oswego Presbytery paid the new church an official visit, and as a result, the church was given a 'new impetus.' During these first nine years the church was sustained by occasional visits from the Revs. John Dunlap, D. D. Field, John Davenport, Oliver Leavett, D. R. Dixon, and Oliver Eastman.

In 1828 the Rev. Adam Miller, a licentiate from Auburn Seminary, made an arrangement to supply the church for a limited time as pastor, which he did for about a year. At that time several prominent persons in the congregation, thinking that he "had not quite talent enough for the field he occupied," requested that his services should terminate, and he went to the church of Hartford, Pennsylvania, where he built up a large and flourishing congregation, serving there until 1875. During his pastorate, he seems to have joined with the elders in exercising a strict discipline over his flock, so much so that one woman of the congregation was summoned to a judicial meeting of the Session to answer the charge of playing whist. She was required to make public confession of her sin before the entire congregation. During this period the

church regularly assembled in a schoolhouse on the west side of the Upper Landing. Both of the original sites of the church are now devoted to factories, one that of the Sealrite Company, the other that of the American Woolen Company.

The First Church Building was completed in 1833, and dedicated in November that year. The Rev. Ichabod A. Hart was engaged as the pastor, in which capacity he continued until 1834. At that time the Rev. John Eastman, a graduate of Amherst College, was called as stated supply, at a salary of \$250.00 per year plus board and washing and a convenient private room in the house of George Salmon Jr., with permission granted to "be absent a few weeks in the warmest of the season." After serving a few months in the capacity of stated supply, he was elected pastor, which office he filled with great satisfaction until 1837. His wife, who was "a very competent and estimable lady," a graduate of the celebrated Mt. Holyoke Seminary, and a fine teacher, opened a school for young ladies in the "Session House," which, after several transmutations over a long span of years, became the present high school. Mr. Eastman was not only a courageous and able leader in the matter of church finance. He was also able to cope successfully with the case of an elder who had opened a liquor store, and formed the habit of using his own wares too freely!

In the following decades the church grew steadily in membership and in service to the community, always maintaining a strong missionary tradition. Pastors served for longer intervals of time—the Rev. Edward Lor from 1852-1866, and the Rev. Augustus C. Shaw from 1870-1879. Meantime the original meeting house had been outgrown, and a second was dedicated on January 2, 1845. This building in turn was enlarged and served the needs of the congregation until it burned to the ground in the year 1882. The building fund for erecting the present structure was begun with a gift of \$10 from a woman who received the gold piece as a Christmas present. She had decided to buy a cashmere shawl, but the night the church burned, she decided that it must go towards the new building which would so clearly be needed. The new church was completed in June, 1883. Centennial of the church was celebrated June, 1919, with five pastors present. The only major changes in the physical equipment of the church have been the installation of an Austin organ in 1924, and the addition during the summer of 1935 of a new wing including pastor's study and secretary's office, additional kitchen space and a new church school and committee room, together with improvement of the main assembly room and the building of a scout room in the basement. All of this work was supervised by an architect who is also treasurer of the church, and it adds immeasurably to the usefulness of the building in every line of church work.

Following a brief period of disharmony, the Rev. Charles M. Herrick was called to the church in 1918, in which position he continued until 1931. His thirteen and one-half year pastorate was marked by a pastoral fidelity and a single-minded devotion which resulted in the church's great gain, both at home and in its missionary work. Mr. Herrick was succeeded upon his resignation by the Rev. Allen Hackett, who has served the church for the past five years. At present the church occupies a place of leadership in the community, continues its missionary interest, draws a splendid group of young people, and holds the loyal interest of its older members as well as a large group of new residents in the city. Over fifty members were added to the church during the church year of 1934-1935. The present membership is 465.

SYRACUSE

Not until a generation after the outlying Presbyterian churches had been organized, was this portion of Onondaga County ready for settlement. Although a rude kind of highway connected Salina and Onondaga Valley, the present center of the city of Syracuse was a cedar and pine swamp, with here and there an elevation of dry ground. Direct communication with Auburn on the west and with Manlius on the east was not possible.

This territory was opened for settlement when the Erie Canal was constructed and was ready to accept freight in 1820.

Joshua Forman, former resident of Onondaga Valley, had planned a town midway between Salina and Onondaga Hollow. He moved his family to the corner of Clinton and Water Streets, purchased as much and as he and his friends could afford, and proceeded to make the swamp a place for homes and business. A bridge was built over the canal at a considerable elevation above the land north and south, streets were laid out and allotments were made to settlers. In every direction the streets and lanes were almost bot-



JOSHUA FORMAN.

Assisted in the organization of Onondaga Valley Academy, Onondaga Valley Church, First Presbyterian Church of Syracuse; founder of the City of Syracuse.

tomless mud holes. It was a great forward step when the north Seneca Turnpike, out Genesee Street, was constructed—through Forman's village, connecting Manlius on the east with Elbridge west toward Auburn.

Mr. Forman had assisted with money and influence in connection with the construction of the Valley Academy and in the organization of the Presbyterian Church at that place.

After he had drained the swamps by lowering the level in Onondaga Lake, the constant sickness of the settlers decreased.

As early as 1824 a Presbyterian Society was organized. Its members met in the schoolhouse until a church building was erected on South Salina Street in 1826.

The little settlement was organized as a village 1825. The growth of this town was remarkable. It was incorporated as a city 1848 and now included the thriving salt center, Salina.

Sun drying and boiling salt brine remained the main industry of this town of Syracuse until the close of the Civil War. Metal industries then took the lead and expanded to enormous proportions. Commercial activities were aided by the quarrying of limestone found in unlimited quantities at the east of the city—later making possible the location of one of the largest soda plants in the world.

Many families were made wealthy by the constant industry of the inhabitants of this town.

Not unmindful of education and religion as controlling factors in the lives of all people, schools and churches have been erected and have found ready and devoted support. Under separate headings are listed the organization and growth of the following Presbyterian Churches:

First, 1824; Park, 1846; Fourth, 1870; Westminster, 1886; East Genesee, 1892; Elmwood, 1893; South, 1901.

Syracuse is the business center of Syracuse Presbytery. This denomination has given devoted service to all righteous causes in Central New York and has rendered financial assistance to many home and foreign missionaries the world over.

SALINA: Gazeteer, New York—1810

"The village of Salina in the south and at the east end of the lake contains about ninety houses and near eighty salt works or houses. About one-third of the dwellings are of hewn logs and there is a large hotel or tavern with a few other good buildings."

Liverpool, three miles down the lake on the east shore, also had about eighty houses, two-thirds of logs, and thirty-five salt works.

Into this environment Dirck C. Lansing came in 1810 to take charge of a Christian church with a small membership of devoted people. This church has had a history remarkable

in many ways. Here Dr. Fahnestock ministered to his people forty years!

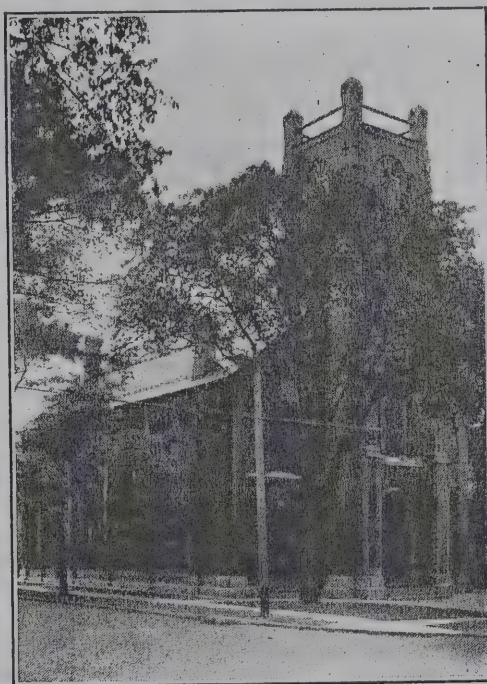
FIRST WARD PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.

Organized March 20, 1810.

Present Pastor: Rev. Walter V. Watson.

The Name Salina and the Conditions of Salina in the Year 1810.

The name Salina was given to this place because of the salt springs in it, which were also called "salt licks," because of their being the resort not only of tame, but also of wild animals, which, in 1810, still abounded in the region of Salina



FIRST WARD PRESBYTERIAN CHURCH
Syracuse, N. Y.

and often put the inhabitants in peril, yet made the place a happy hunting ground for many. The place was more popularly called "Salt Point," because it lay within the angle whose sides were Onondaga Lake and Mud Creek.

David Brace, one of the first two elders of this Church, and its first Deacon, who came to Salina in 1794, while still a lad carried the mail in saddlebags from Onondaga Valley to Oswego, sighting his course through the wilderness by means of blazed trees. Desiring to open a primitive drug-store in 1809, he offered a man five dollars a week for the use of a very plain board building, but so great was the demand for al-

most any kind of a building then, that his offer was refused. The houses in Salina were first built of logs, or with a rough outer casing filled with sticks, stones and mud.

It was often a formidable undertaking to go from Salina to Onondaga Valley, and especially to go up from Onondaga Valley to Salina. Much of the land along the road which passed through the center of what was afterwards called Syracuse was marshy, and in the spring of the year almost impassable, even on the logs which here and there lay across it in the mud. This condition of the soil made it necessary to take a circuitous route along the higher ground near where afterward stood the Yates "Renwick Castle," and thence along the eastern hillsides to Salina. Many rode to church on horseback when the road was impassable by vehicles, and even mothers, among whom was Maria Agnes Usenbentz, were seen riding on horseback to church, each with a child clinging behind the mother.

Even as late as 1820, "the village of Syracuse contained only three stores, two taverns and two hundred and fifty inhabitants." The same year the post office was established there. Not till April 13, 1825, was Syracuse incorporated as a village; nor was it incorporated as a city till 1848, when it included the village of Salina, which had been incorporated as such in 1824. Thus we get something of an idea of what Salina must have been a hundred years ago.

First Presbyterian Preaching in Salina.

The first sermon preached in Salina by a minister who held the Presbyterian faith was preached in September, 1803, by the Rev. Jacob Sickels of Kinderhook, a missionary sent out by the Reformed Dutch Church, who was stopping here on his way to Fort Brewerton. Not finding the fellowship that pleased him at the public house, where he spent the first night in Salina, he asked someone to direct him to a Christian home where he might sojourn. There was such a home in the little settlement—that of Isaac Van Vleck, the father of Abraham Van Vleck, who was the first white boy born in Onondaga County (1792), and to that home the preacher was directed. Isaac Van Vleck gave him a hearty welcome, and arranged to have him hold a religious meeting, on the following evening, in a large cooper-shop belonging to Aaron Bellows. The shop was filled with people, and the services were much enjoyed. With the exception of an occasional cottage prayer-meeting, there were no public religious services held after the meeting in the cooper-shop, till several years later, when for a time they were held infrequently.

About the time the first white child was born, 1792, there were only thirty inhabitants, but by the time of the first preaching service, 1803, the population had been increased by new settlers to such an extent as to make possible the gathering of a goodly congregation.

Abraham Van Vleck being born at a time when the Indians were mourning deeply the loss of one of their tribe, they called the boy then born "Ne-un-hoo-tah," meaning "Sorrow for the departed," as a partial expression of their grief.

Places and Houses Used for Public Worship by Presbyterians of Salina.

The first place in Salina in which Presbyterians held public worship together with preaching, was the cooper-shop of Aaron Bellows, in September, 1803, when the Rev. Jacob Sickels, of Kinderhook, on his way to Fort Brewerton, stopped over night and, on invitation, preached to the people in Salina on the following evening.

Another place where public worship and preaching were enjoyed several years later, was the barn of Elisha Alvord, the father of Thomas G. Alvord, who, in his "Reminiscences" (p. 11), says of Rev. Dirck C. Lansing: "He preached at stated periods in my father's large barn to the Heathen of Salt Point."

The house in which public religious services were first held with any regularity in Salina, by the "United Church of Onondaga Hollow and Salina," was the first schoolhouse in the place, which was built in 1805, about five years before that church was organized. The schoolhouse stood in the southwest quarter of Washington Park, very near the center of the park, and at the corner of Center Street and Park Street (then Salt Street), and faced Center Street. The teacher's desk was at the east end near the door. The seats were arranged at first, parallel to the walls, so that the pupils sat facing the wall, with their backs toward the stove which was in the center of the room. Afterwards, probably for the convenience of the Sabbath and mid-week worshippers, as well as of the villagers in other public meetings, the seats were arranged so that their occupants could face the center of the room and the speaker. When the building became weather-worn it was painted red and was known as the "Old Red schoolhouse."

After the Town of Salina was incorporated in 1809, the schoolhouse being in the first organized school district, was known also as Schoolhouse No. 1 of the Town of Salina, until it was torn down about thirty years later.

One man, Charles Brace, is still living, who recently avowed with some feeling that he had once received an unjust flogging from a teacher in that schoolhouse, where our forefathers heard the gospel of good will to men.

The first house erected in Salina and dedicated to the worship of God stood in the northwest quarter of Washington Park, near the center of the park, facing Park Street. The plan for the building was proposed, and the work greatly promoted by the Rev. James H. Mills, and was brought to completion through the earnest efforts of the Rev. Hutchins Tay-

lor, and dedicated January 23, 1822. It was a wooden structure; but one who well remembers it said recently with emphasis: "It was a beautiful church." It remained until about the end of the year 1856. A full description of that old church may be found in the present pastor's History of the Sunday School, published in the Syracuse Journal of May 29, 1893.

A picture of the church erected in the Park may be seen in Bruce's Centennial History of Onondaga, Vol. 1, between pp. 233, 234. In this picture (the original of which was in the possession of the Onondaga Historical Society), made from some viewpoint on Prospect Hill, little more can be seen than the spire of the old church.

In the year 1854 the spire was blown down, so that it pierced the roof and ceiling of the church at about the middle near the north end, and just above the space in the back gallery, which was occupied by the choir; but, with some repairs, the church was used for public worship until 1855, although after the falling of the spire, the Sunday School services as well as the weekly prayer meetings were held in the chapel on Salina Street until 1855.

That chapel had been erected in 1851 on the south side of North Salina Street, about midway between Bear and Center Streets, and nearly opposite the present residence of Dr. A. S. Edwards (then of Dr. H. D. Didama). It was moved to its present site at the southwest corner of the present church edifice in 1855, and has since then been twice extended toward Park Street.

January 16, 1854, the trustees of the church took action to ascertain the will of the people about the erection of a new church edifice.

February 8, 1854, they appointed a committee to prepare a plan.

April 5, 1854, the committee reported a plan designed by G. T. Randall, architect, which being unanimously approved, "the clerk was directed to give notice of a meeting of the society to be held" April 11, 1854, "for the purpose of considering the whole subject of building a church—the plan proposed, the purchasing a suitable site for the same, and the disposition of the old church." On April 11, 1854, the plan was adopted and the trustees were "authorized to execute it, and to sell, dispose of, or tear down the old church," and also to purchase of Elizur Clark his lot on the corner of Park and Turtle Streets, and to erect the new church thereon."

At the annual meeting January 19, 1856, the building committee reported the completion of the work.

Near the end of the trustees' book, under date of August 5, 1856, it is stated that the old building was sold by auction to Ira A. Gilchrist for \$400, on condition that it be removed from the park by November 1, 1856, but under date of Novem-

ber 10, 1856, it is recorded that whereas Ira A. Gilchrist had failed to fulfill his engagement, it was resolved to sell to the best advantage. And in pursuance "the old church edifice was sold to A. Crippen for \$500 dollars."

The parsonage, where meetings for public worship have often been held in emergencies, may be included under this part of the church's history.

January 26, 1864, the trustees reported that the sum of \$1,900.00 had been subscribed and a considerable sum promised in addition, to build or to buy a parsonage; also that they had bought, paid for, and taken a deed to the society for a lot whereon to build a parsonage, the lot having cost a thousand dollars.

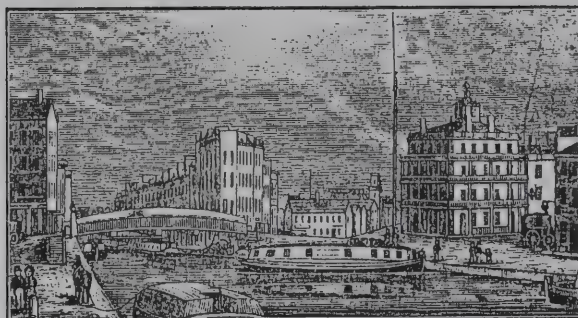
At the end of the same trustees' book, under date of July, 1864, "It was resolved to accept the proposition of James Sproule to build a parsonage according to the plan agreed upon, for forty-one hundred dollars;" and under date of February 12, 1866, it is recorded: "The total cost of the same, with lot, fences and so forth, all complete, was a little over \$6,000.00, all provided for except between \$400.00 and \$500.00."

Presbyterian Church Organization in Salina.

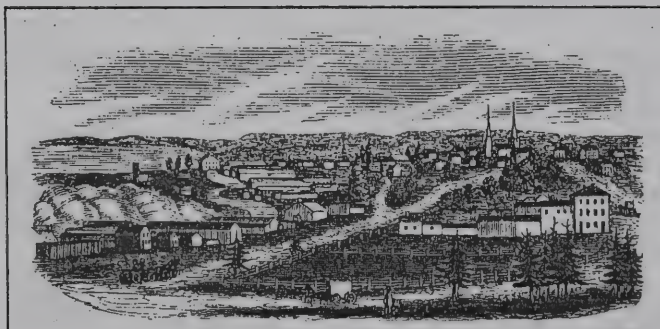
The Origin and Organization of "The United Church of Onondaga Hollow and Salina," and of "The First Presbyterian Church and Congregation of Salina," now known as "The First Ward Presbyterian Church of Syracuse."

The records of the Presbytery of Geneva, under date of February 6, 1810, at Onondaga, state that the Presbytery met at that place (that is the village of Onondaga, now known as Onondaga Hill), "for the purpose of dismissing and re-installing the Rev. Dirck C. Lansing if found expedient." * * * "The request of Mr. Lansing to be dismissed from his pastoral charge was laid before Presbytery, and the Congregation was cited to appear before Presbytery by their commissioners tomorrow morning at nine o'clock, to object, if they should see cause, to his dismissal."

"Wednesday morning, February 7th," those records also say that the Presbytery "met according to adjournment" and "Mr. Lansing called up his request to resign his pastoral charge (i. e. in Onondaga Hill), and stated in writing certain reasons influencing him to make said request." "The commissioners"--"assigned various reasons against the measure." But the Presbytery declared the Rev. Mr. Lansing "dismissed from his pastoral care over the church and congregation at Onondaga" (i. e. Onondaga Hill), and advised the church that, "Considering their local situation, their attachment to their late pastor, and the disposition manifested by the society" (i. e. the Onondaga Hollow Religious Society), "lately formed in the eastern section of the town," "they unite with the said



CANAL BRIDGE
Salina Street—1840



SALINA, ABOUT 1840.

society in calling Mr. Lansing to resettle among them, and preach and administer ordinances alternately in each society, and that the church continue in a state of unity."

But, instead of such advice being taken, the records add what is of special interest to us: "Immediately upon publishing the foregoing result, a call was presented to Presbytery from the **Salina Religious Society**, and another from the **Onondaga Hollow Religious Society** for the Rev. Dirck C. Lansing to take pastoral charge of said societies, which calls were approved and put into his hands for consideration to return an answer at the next meeting of Presbytery," and the Presbytery was "adjourned to meet at this place" (i. e. Onondaga Hill) the second Tuesday in March at 4 p. m., for the purpose of re-installing the Rev. Dirck C. Lansing, if found expedient. Concluded with prayer. Attest, Charles Mosher, Clerk.

May 7, 1810. Transcribed from the original minutes by David Higgins, Stated Clerk."

Again, under the date, "Onondaga, March 13, 1810," we find: "The minutes of the last meeting were read. Adjourned to meet tomorrow morning at nine o'clock," and next we read: "Wednesday, March 14th. (Presbytery) Met according to adjournment * * * It being fully certified to Presbytery that the Church in Onondaga had agreed that those members of said church who live within the bounds of the congregation of Onondaga Hollow and Salina, should have liberty to form themselves into a new church, Presbytery proceeded to constitute them accordingly. The Church being thus formed proceeded to vote (1) that they put themselves under the care of this Presbytery; (2) that they concur with the former vote of both congregations in giving the Rev. Dirck C. Lansing a call to be their pastor. Mr. Lansing, being asked, informed Presbytery that he accepted the call from the congregation of Onondaga Hollow and Salina.

Presbytery being satisfied about the ministerial qualifications of Mr. Lansing, agreed to attend to his installation over the above (named) congregation at half past one o'clock, this afternoon," (i. e. March 14, see above,) and appointed the moderator to preside, and make the installing prayer, Mr. Chadwick to preach the sermon, Mr. Conrad to give the charge to the pastor, Mr. Mosher to give the right hand of fellowship, Mr. Bell to give the charge to the church and congregation, Mr. Wilcox to make the introductory prayer and Mr. Davenport the concluding prayer. At the time appointed Presbytery proceeded to install the Rev. Dirck C. Lansing pastor of the United Church and Congregation of Onondaga Hollow and Salina. The parts were performed according to the foregoing assignment. Charles Mosher, Clerk.

May 7, 1810. Transcribed from the original minutes of Presbytery. David Higgins, Stated Clerk."

Mr. Hotchkin, in his History of New York, (pp. 327, 328) also says, evidently on the authority of this record: "In November, 1809, the members of the **original** Religious Society," (meaning the First Church of Onondaga on West Hill, as it was then called), "who resided in the Hollow and eastern part of the town, in connection with the people of Salina, formed a separate society, organized according to law, and the members of the original church, residing in the Hollow and Salina, amounting to about forty in number, were on the fourteenth day of March following" (i. e., in 1810) "by the Presbytery of Geneva, constituted a Presbyterian Church, and Rev. Dirck C. Lansing was at the same time installed as their pastor."

But notwithstanding that March 14, 1810, is given by the Presbytery of Geneva and also by Mr. Hotchkin, as the date of the organization of the "United Church of Onondaga Hollow and Salina," the **Records** of that church itself contain the following statement:

"The United Church of Onondaga Hollow and Salina was organized by the Presbytery of Geneva on the **twentieth** day of March in the year One Thousand Eight Hundred and Ten."

And this statement was not only made and approved by the Session of the United Church including the first pastor himself, who was installed on the same day as its pastor, and must have read the minutes many times during his pastorate of some years, without disputing the later date, or having it changed, but, moreover, the statement with date of March 20, 1810, was examined and approved by the Presbytery of Onondaga, under whose care it was received, February 5, 1822. The date March 20, 1810, as the date of its organization has remained in the original church records undisputed for a hundred years, and transferred to the first records of the Salina Church at its organization, two members of whose session had been elders in the older organization, it has remained there eighty-eight years.

There is, therefore, a conflict of authorities, not as to the year and month when the organization was effected, as to which all are agreed, but as to the week and day, the records of the Presbytery of Geneva making the day the **fourteenth** of March, 1810, which was a Wednesday, and the United Church's and the Salina Church's records making the day the **twentieth** of March, 1810, which was a Tuesday.

It matters little for our celebration on which week or day of March, 1810, the organization was effected. But the later date, given in the church's own records as March 20, 1810, has this advantage that if the church was an organized society on the fourteenth of March, it certainly was on the twentieth, and as we cannot reverse our own records at this late date, we may avoid confusion by observing it, and especially as it comes this year on Sunday

"On the twenty-third of January, One Thousand Eight Hundred and Twenty-two, the United Church" (of Onondaga Hollow and Salina) "was divided and a separate church organized at Salina, called the 'First Presbyterian Congregation of Salina'," and this organization still abides, using its corporate name, although for convenience of public recognition, after Salina became a part of Syracuse it was called the "First Ward Presbyterian Church of Syracuse."

The Rev. Thomas Castleton, in his Second Anniversary Sermon (p. 5) says that "five prominent citizens came nobly forward, and pledged themselves to sustain and support the Presbyterian Church" in Salina,—“Elisha and Dioclesian Alvord, Thomas Wheeler, Fisher Curtis and Davenport Morey,” and expressed a desire that these names “be embalmed in grateful memory;” and, in speaking of the charter members of the church and of several other earnest helpers of the church (pp. 5-9) he commends most highly for their genuine piety and prayerful devotion to the church, Dr. Ward Bassett, Mrs. Phoebe Spafford, Mrs. Sally Alvord, Sally Lynes, Mrs. Maria Agnes Usenbentz, Mrs. Mary Northrup, Charlotte Ros-siter, Mrs. Spafford's two daughters, Mrs. Mary Ann Porter, David Brace, a Mrs. Phillips, and a Mrs. Fuller who died before the church was formed, and a Mrs. Russell, who, though a Methodist, was “a useful coadjutor of this little band.” Mrs. Hiram Whedon, also a Methodist, had been one of the volunteer teachers of the Sunday School at its organization in 1818. A few members of other denominations attended and encouraged the Presbyterian services.

February 5, 1822, the Presbytery of Onondaga made this record: “Dr. Ward Bassett requested that the Church of Salina be received under the care of Presbytery; which request was granted; and Dr. Bassett accordingly took his seat as a member.” Dr. Bassett, therefore, was the first elder who represented this church in Presbytery.

The records of the “United Church of Onondaga Hollow and Salina” certify (p. 6): “After the church was organized the following persons were chosen and ordained to the offices set opposite their names:

Joseph Forman, Joseph Swan, Jason Wright, Abel Caldwell, Peter Bogardus, Elders; Henry Bogardus, Aaron Bellows, Deacons.” And that at the first meeting of the session thereafter, “April 18, 1810,” “Joseph Swan was chosen Clerk of the Session.” He last signed his name as clerk March 29, 1821, but the minutes of April 9, 1821, are also in his handwriting.

The records show that there five original elders served the United Church from March 12, 1810, as follows:

Joseph Forman, until September 25, 1820; Joseph Swan, until the church was divided (see January 27, 1822, in oldest records); Jason Wright, until he died, October 5, 1812; Abel



SYRACUSE ABOUT 1852—1855.

—Courtesy Onondaga Historical Society.

Caldwell, until June 27, 1821; Peter Bogardus, until dismissed, February 19, 1815 (acting last, as elder, January 27, 1814).

The next elder after the five chosen at the organization was Joseph W. Brewster, received by letter January 26, 1817, was reported first as an acting elder, August 12, 1817, and as so acting until October 15, 1821. He was probably still an elder when the church was divided.

Ministers First Presbyterian Church of Salina, New York: Rev. Hutchins Taylor, 1822-1826; Rev. Henry Hotchkiss, supply, 1827; Rev. Hiram H. Kellogg, 1828-1829; Rev. James J. Ostrom, 1829-1833; Rev. Joseph Ives Foote, D.D., 1833-1835; Rev. Hutchins Taylor, 1836-1839; Rev. Joseph Myers, 1839-1844; Rev. Elisha Clark, 1844; Rev. Thomas Castleton, 1845-1849; Rev. John J. Slocum, 1849-1850; Rev. William W. Newell, D.D., 1850-1860; Rev. Jonathan B. Condit, D.D., 1860-1861; Rev. Lewis Hubbard Reid, D.D., 1861-1868; Rev. Henry Martyre Simmons, supply, 1868; Rev. John H. Frazee, D.D., 1869-1874; Rev. Alfred H. Fahnestock, D.D., 1874-1916; Rev. A. J. Abeel, stated clerk, supply; Rev. David R. Jones, 1916-1921; Rev. A. J. Abeel, stated clerk, supply; Rev. Clarence C. Baker, 1921-1931; Rev. Charles M. Herrick, stated clerk, supply; Rev. Walter V. Watson, 1932-.

Abstracted from "History First Ward Church" by Dr. Fahenstock.

FIRST PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.

Organized December 14, 1824.

Present Pastor: Rev. John McDonald.

The "First Presbyterian Church Society in the Village of Syracuse" was organized December 14, 1824, and a certificate of record was filed in the county clerk's office December 22 of the same year.

The following persons were appointed trustees: Moses D. Burnet, Miles Seymour, Rufus Moss, Jonathan Day, Heman Walbridge, Joshua Forman and Joseph Slocum.

The Rev. Hutchings Taylor, pastor of the Salina Church, was employed as pastor, one-half time at a salary of \$250.00 per year.

January 10, 1825, a subscription list was opened to build a house of worship. The site was donated by the Syracuse Land Company of which Moses Burnet was an officer. The "White Meeting House" was built the summer of 1825 and stood at the northeast corner of South Salina and Fayette Streets. The block bounded by South Salina Street, Washington Street, Warren Street and LaFayette Streets was an open clearing nearly surrounded on the east by a cedar swamp and was used as a public "green."

The church was organized on the sixth day of April, 1826. There were twenty-six members. The first regular pastor, Rev. John Watson Adams of Sullivan, N. Y., was ordained



FIRST PRESBYTERIAN CHURCH.
South Salina and Fayette Sts.
Built 1849-50—Demolished 1904.

June 28 of that year and installed pastor at an annual salary of \$600.00.

The following ruling Elders were chosen: Pliny Dickinson, George W. Hickcox, Abel Cadwell, Josiah Wright, A. L. Fellows, R. L. Hess, Alanson Edwards, R. W. Nowlton, John H. Lathrop; Deacons, Pliny Dickinson, A. L. Fellows, Silas Chesebrough and E. T. Hayden.

The American Home Missionary Society assisted in the support of this church and records a membership of forty-five in March, 1827.

With the exception of the cholera scourge in 1832, the village and church society grew rapidly. Dr. Jonathan Day, trustee of First Presbyterian Church, stood at the post of duty and lost his life for the suffering people of the village.

Dr. Adams insisted upon good music! This was at all times a strong feature of his pastorate.

In 1835 there were about three hundred and eighty members.

Subjects of national interest at this time were temperance and slavery; the latter in preparation for the great struggle that came in 1861.

Dr. Adams' church and congregation took and held a prominent position in connection with the intellectual and social life of the village.

In 1837 the slavery issue had become so acute that thirty-four members of the First Presbyterian Church withdrew and formed the First Congregational Church of Syracuse. This individual form of church government had been very satisfactory for the pioneer congregations of Central New York. The General Assembly of the Presbyterian Church now undertook a sharp separation of the two groups. This promoted a national and a long standing quarrel in church government.

But still the First Presbyterian Congregation grew and the "White Meeting House" building was cut asunder and new pews were added.

In 1843 Dr. Adams received a salary of \$1,100.00 and his church had a membership of four hundred persons.

The village of Syracuse grew in numbers and influence. The Erie Canal and railroads; the Salina salt and merchant interests now made this an important commercial center. Buildings could not be constructed rapidly enough to satisfy would-be tenants. This town was incorporated as a city. All of the churches of the village shared this increasing wealth and material gain.

A new and larger meeting house was planned; the lot at the ^{South} northeast corner of South Salina and Fayette Streets was purchased in 1848. It was one hundred and thirty-two feet square. The white church was sold and demolished and a

brown stone edifice was built upon the new location. This building was of such proportions and finish within and without, as to make it noteworthy as an architectural success. The new church building was completed and dedicated November 26, 1850.

Dr. Adams had died April 4 of that year. After nearly a quarter of a century of Christian service of the greatest value to his congregation and to the village, he passed to his reward. He had collected historical facts that were used by Dr. Clark in his history of Onondaga County. The most cordial relations existed between the First Presbyterian Church and those of Salina and Onondaga Hollow.

The Rev. Charles McHarg of Cooperstown was chosen second pastor of the First Presbyterian Church Society and was installed December 18, 1850. The following October he resigned due to ill health. His later efficient service in Cooperstown proved his ability as a spiritual leader.

For more than two years the society awaited a permanent pastor. Members of the Auburn Theological Seminary Faculty were liberal in their assistance.

The Rev. Sherman Bond Canfield of Cleveland, Ohio, was installed as our third pastor September 26, 1854.

The society now entered upon one of the most prosperous periods of its history. A bell, organ and town clock were purchased. South Salina Street was paved, the church lot was graded and made attractive. The spiritual life of the congregation was quickened and enlarged. In 1861 the General Assembly of "New School of the United States" met in First Church. The number of communicants was enlarged.

In 1859 James Marshall, superintendent of the First Church Sunday School, established "Scattergood Mission." For a quarter of a century this was a missionary enterprise of great value to a large group of people. It was supported largely by First Church interests and a building was erected in 1884-85 as a memorial to Emeline VanBuren, Mary Cornelia Fobes, Mary Leavenworth, Lewis Phillips, Hammon VanBuren, Philander Fobes, Elias W. Leavenworth and Mary Phillips.

The Civil War brought new duties and sorrows. The women of First Church took a prominent part in the work for the soldiers—furnishing clothing, supplies and money. Mary Forman Leavenworth was their leader!

In 1870 somewhat more than sixty members of the First Church withdrew and founded the Fourth Presbyterian Church of the City of Syracuse.

In October of that year, Dr. Canfield resigned. He had served the First Church Congregation acceptably for sixteen years. His death occurred November 5, 1871.

The Rev. John B. Condit of Auburn Theological Seminary now acted as a supply and sixty new members joined the church organization. We know First Church to have been in a very strong position spiritually and financially at the close of Dr. Canfield's pastorate. A new and forceful leader was needed to continue the many activities of the society. The fourth choice of pastor was an unusually happy one when Dr. Nelson Millard of Peekskill-on-the-Hudson was invited to come to Syracuse. He began his pastorate May 17, 1872.

Charles L. Stone, for many years an officer and valued member of First Church, began his duties soon afterward. These continued until his death.

Dr. Millard was a traveled, experienced and versatile man; spiritual to the core! He remained in Syracuse as pastor of First Church, twelve years. December 14, 1876 the fiftieth anniversary was celebrated with a historical sermon, and other appropriate exercises. Dr. Millard resigned January 13, 1884. The congregation released Dr. and Mrs. Millard with great reluctance. A high standard had been set for his successor.

October 15, 1885, Dr. George B. Spalding of Manchester, New Hampshire, became the fifth pastor of First Church.

Dr. Spalding came to Syracuse with a broad education, a professional experience of twenty-four years, and a legal mind. He often told us he would "Hew to the line, let come what would." He became our spiritual and intellectual leader among strong men of Syracuse, including Dr. May and later Dr. Calthrop.

We remember A. Judd Northrup as an outstanding member of and worker in First Church at this time who spent several months in the preparation of First Church history that was acceptable, authoritative and complete! This was published at the seventy-fifth anniversary of the society, December 14, 1899.

Pliny Dickinson, a deacon and elder and charter member of the First Church (appointed April 6, 1826), died March 3, 1887. He had lived through all the stages of the growth of this church and society and had sat under the preaching of every pastor but the last (Dr. Spalding), who preached at his funeral sermon.

One survivor of the charter members of the church now remained!

In 1887 Scattergood Memorial Presbyterian Church was organized from the Mission Church, but First Church was represented upon the Board of Managers for many years.

April 23, 1891, the First Presbyterian Church Society donated \$4,000.00 to the new Westminster Church Society.

The West End Mission was organized January 14, 1894.

In the spring of 1900 the tower of the brownstone church became unsafe. This was removed the autumn of 1903.

James J. Belden, a trustee of First Church, and Mrs. Belden deeded their home and grounds, 602 West Genesee Street, to the church society. In 1902-3 the Belden residence was removed from Genesee Street to the Belden Avenue end of the lot, where it became the parish house.

Upon the former site of the Belden home a "Perpendicu-



FIRST PRESBYTERIAN CHURCH, SYRACUSE, N. Y.
Erected 1904—1906.

lar Gothic Structure" was erected. Like the Brownstone Church, this may be termed a "memorial" to devoted Christian men and women who spared neither time nor means to build an "appropriate and acceptable" house of God.

The cornerstone was laid October 5, 1904, and the church was dedicated April 29, 1906. Dr. Millard joined Dr. Spalding in the dedicatory exercises. Our good pastor had become very feeble. He wished to round out twenty-five years of service as pastor of First Church. He presented his resignation November, 1909, to become effective October 1, 1910. He was made pastor emeritus during the remainder of his life.

As in 1850 at the time of the death of Dr. Adams, the new church was left without a spiritual leader.

For somewhat more than a year Dr. Stewart of Auburn Theological Seminary acted as a supply at First Church. His spirituality and personal appeal won our sincere respect and friendship.

The Rev. Albert C. Fulton of Newark, New Jersey, became pastor of the "First Church" February 11, 1911.

"Dr. Fulton entered upon his new duties with characteristic energy. The new edifice had been recently completed. In Syracuse he found a large, responsive and well-organized society with activities covering a broad field at home and abroad."

The material church had been placed upon a sound financial basis by the retention of the Salina Street property. The machinery of church organization was unusually complete and was in experienced and devoted hands.

The Ladies' Missionary Society, ably maintained by the women of First Church, was represented in the foreign field by Rev. and Mrs. White. They returned to this country, November, 1919.

These devoted people were succeeded by Ervin L. Pedersen, an enthusiastic young graduate of Colgate University who had been one of our Sunday School teachers. In 1920 Mr. Pedersen dedicated his life to Christian service and made preparations for work in the foreign field; he became the missionary of First Church June 23, 1921, and was stationed at Allahabad, India. The support Dr. Fulton rallied around this young man is a credit to all concerned. Mr. Pedersen is still in India (1936) and is doing excellent work.

Beginning 1908, September 12, Mrs. Russell Sage, daughter of Joseph Slocum, organization trustee of First Church, gave a check for \$10,000.00 to Miss Frances Gifford to be used by the trustees of this church "For any good purpose." During the balance of her life, Mrs. Sage sent other gifts totaling about \$45,000.00. Other permanent church funds total about \$8,000.00.

Soon after Dr. Fulton came with us, a social worker was engaged. Miss Minnie Dougherty joined us in this capacity October 23, 1912. The duties of this office included service for the church and Sunday School. This has never been merely a clerical position. The social worker supplements the pastor in connection with his various duties. Although a very difficult position to occupy, we have found splendidly equipped young women who have rendered valiant services.

Another departure that has done much to cement the membership of the church and has promoted good fellowship is the "Church Supper" Wednesday evening before prayer meeting. As from eighty to one hundred people patronized these suppers an addition to the parish house was a necessary expenditure in 1923. The large room thus provided is now

the center of all social activities of the church and Sunday School. Dr. and Mrs. Fulton have enthusiastically and successfully supported this modern feature of church life.

Through friendships made with leaders in other fields, civic, intellectual and religious, in Syracuse and elsewhere, Dr. Fulton has given our people a broadened idea of true religion and service! During the twenty years of Dr. Fulton's pastorage, the Sunday School, Ladies' Societies and Men's Club have had the earnest attention of all who have been able to assist. Dr. Fulton resigned the spring of 1931 and was made emeritus pastor. He now occupies a charge with the Presbyterian Church of Skaneateles, N. Y.

October 4, 1931, Dr. John MacDonald came to us from Liverpool, England. He is a graduate of the University of Aberdeen, Scotland. His experience has been varied, his scholarship and observations are exceptional! He at first consented to come to us as a supply but more recently has been installed as our regular pastor, April, 1932.

Dr. MacDonald has endeared himself to this congregation to a degree that is noteworthy! He fills his sermons with a wealth of happy illustrations. A member says, "He arranges the subdivisions of his sermons as an attorney would sum up a case." His religion is as sound as that of Dr. Adams a century ago as he presents the teachings of both the Old and New Testaments. From him we receive spiritual food that is so much needed in these troubled and heart-breaking times.

Our church organization is still strong!

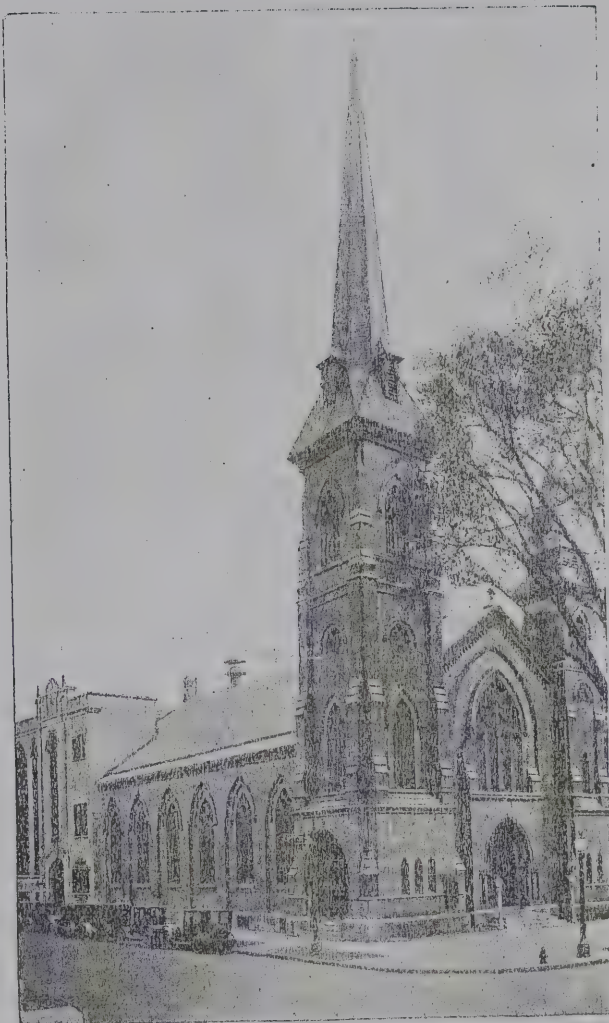
PARK PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.

Organized December 30, 1846.

Present Pastor: Rev. Ray F. Jenney.

Fiftieth Anniversary.

In December, 1846, a handful of people, who, since June 21, 1846, previous, had been worshipping as an independent congregation in Market Hall, in the then village of Syracuse, decided to form a new religious organization, and pursuant to legal notice duly given, Thomas D. Washburn, Jared B. Huntington, George Barney, Charles H. Stoughton, Ralph R. Phelps, William Shay, Bradley Cary, S. T. Huntington, John Stewart, Lewis E. Whitemore, Theron Cowles, Benjamin R. Norton, H. S. Sparks, Lawrence S. Parker, Robert Furman, Jared F. Phelps, and John W. Cook met Wednesday evening, December 30, 1846, in Market Hall; R. R. Phelps and John Stewart, who had been elected and ordained as elders by the Presbytery December 24, acting as moderators, and Charles H. Stoughton, clerk. At this time the "Park Church Society of Syracuse" first saw the light of day, and started on its mission of spreading the Gospel, being the second church of this denomination in Syracuse, although the First Ward Presbyterian Church, located in the village of Salina, antedates both



PARK PRESBYTERIAN CHURCH.
Building Erected 1872-4.

of them. Like many another, its history is fraught with joys and sorrows, hopes and fears, prosperity and adversity, which we at the present can but faintly imagine.

Having been christened, the next object was the selection of a home, and in January, 1847, they purchased of R. R. Phelps the lot on Mulberry Street facing Fayette Park, seventy by ninety-nine feet, for \$2,000.00 and soon after contracted with Cary & Congdon, carpenters, and Cole, Radigan & Greeley, masons, for the edifice at a cost of \$8,875.00. The plans, prepared by Luther Gifford and E. T. Hayden, provided for a building "fifty-six feet wide and seventy-six feet deep, with basement nine feet between joints, brick walls eighteen inches thick and thirty feet above basement." E. T. Hayden was selected as superintendent of the building at "a reasonable compensation, to be mutually agreed upon, payment to be made in slip stock of the church."

In June of 1847, Rev. Charles Gold Lee, who had officiated as pastor for the past year, having been engaged prior to the legal organization of the society, tendered his resignation, which was accepted, and in September following a call was extended to Rev. William W. Newell, who entered upon his duties November 10.

The church was erected during the summer and fall of 1847 and dedicated February 3, 1848, the records in the meantime being replete with details as to furnishing, warming, lighting, etc. It is interesting to note that Paul's command, that women keep silence in the church, was obeyed at first ("male members of full age" only uniting in the organization), but when they came to select a pastor to succeed Rev. Mr. Lee, John Stewart "moved that the female members be allowed to vote in electing a pastor." Woman suffrage is, after all, nothing new under the sun.

The pews were appraised by the trustees and most of them sold at auction, the balance being rented at ten per cent. on the sale value, and "many went away, not able to procure suitable seats, thus filling the house at once with a large congregation, beyond the most sanguine expectations of the few who had laboured hard to accomplish its erection.

But, alas, how often do we color our future with roseate hues only to find the bright tints gradually giving away to the dull gray or somber black. The records begin to speak of arrearages (was it ever otherwise?), and efforts of committees to perfect some plan by which revenues could be increased; of fears that the church may be sold; of pastors leaving because they could not get their salary (Rev. W. W. Newell, the second pastor, was engaged at the princely sum of \$700.00 a year.)

In July, 1850, a foreclosure proceedings was threatened and, as a means of relief, steps were taken looking to a union

with the Congregational Church, the latter being willing to unite on an independent Congregational basis, in which case they would contribute \$3,000.00. Park Church was willing to unite under a Congregational form of government, provided it could be effected to the satisfaction of a majority of both churches, but wanted them to buy "\$6,000.00 worth of stock in Park Church." However, amalgamation seemed to be unpopular and the very next item of record is a sheriff's sale of furniture, apparently comprising everything for the sum of \$157.11, bought by I. A. Thurber, David Hotchkiss, H. G. Matteson and H. B. Gates, and rented to the society for ten per cent. of its value, payable quarterly.

Judging from the records, Rev. Mr. Newell was harassed by financial difficulties, and on the third of October, 1850, he tendered his resignation, which was accepted by a resolution wherein they "most heartily lament the pecuniary embarrassments of our society, which has seemed to render such a step advisable." For nearly a year the pulpit was occupied by temporary supplies, Rev. Byron Sunderland commencing his services in August 1851.

The succeeding years were exceedingly anxious ones to the society, struggling against difficulties of a financial nature, and it is probably unnecessary to enter into their details. The resignation of Rev. Mr. Sunderland was given in January, 1853, and Rev. Samuel H. Hall succeeded him in October following. For the following two years the records are quite incomplete, but we find that the society had become hopelessly involved, so that in January, 1855, the property was sold under mortgage foreclosure, the purchaser, David Hotchkiss, making arrangement whereby it was transferred later on to a new organization formed February 19, 1855, and designated "Park Presbyterian Society." Rev. S. H. Hall, who had officiated for the former organization, received a unanimous call to become pastor in April, 1855, and was installed in May. At the end of the first year the treasurer reported the society over \$400.00 in arrears, with slight prospects for any improvement, and in June, 1856, Rev. Mr. Hall offered his resignation.

In September, 1856, Rev. S. T. Reeves of Manlius, was engaged as temporary supply for one year, at a salary of \$1,000.00 an effort being made, meanwhile, to collect, by voluntary subscriptions, enough money to liquidate former indebtedness still unpaid. Mr. Reeves entered upon his duties in October, 1856, and at the end of the fiscal year in April, 1857, we find the society again in debt over \$500.00—a bill of sale of furniture having been given to secure, in part, the payment of money for which Mr. Hotchkiss was obligated. At the close of Mr. Reeves' first year the society was quite discouraged, as the records show that the trustees were unwilling to make further engagements without instructions from the society, and a ballot was had to ascertain their views as to re-

taining Mr. Reeves, the first vote being thirty-seven for and fourteen against, but finally resulting in his dismissal.

We now come to the third organization which was formed in April, 1858, the new title being the "Park Central Presbyterian Society," and which we still retain. The "Old School" branch of the Presbyterian denomination having offered financial assistance, it was decided with great reluctance to organize under that division, and, although quite pronounced in their anti-slavery sentiments, the church remained under "Old School" supervision until reunion of the two schools in 1870. It would seem that the organizers appreciated the necessity of singing praises to our Heavenly Father as well as preaching His word, as they engaged Mr. A. C. Chase to "take charge of the instrumental and vocal music," at a salary of \$200.00, before they had chosen a pastor. Soon after, Rev. Isaac O. Fillmore of Batavia was tendered a call, at \$1,200.00 per year, and entered on his duties June 13, 1858. In February, 1860, Mr. Fillmore received a call from Cambridge, N. Y., but a meeting of the society was held, at which they passed resolution, renewing their devotion, pledging themselves to promptly take steps to enable the trustees to liquidate all arrearages, and that in the future they would sustain him by a more faithful attendance upon the various meetings of the church. The call from Cambridge was declined, Mr. Fillmore remaining as pastor nearly six years longer.

In November, 1860, the society aspired to the dignity of a pipe organ, and a subscription received support sufficient to warrant the contract at a sum not exceeding \$1,200.00. How well the committee performed their labors may be understood when we say that this same organ was used in the old church fourteen years, taken down and re-erected in our present church, used here for eighteen years, and then sold for \$500.00.

For a time, we find nothing eventful to relate until September, 1864, when the financial condition was such that a general meeting of the congregation was held to discuss the situation, the result being that two of the trustees were appointed to confer with the pastor, that he might know the exact condition of their affairs. About a year later, Rev. Mr. Fillmore tendered his resignation, taking effect December 1, 1865, after which time Prof. James E. Pierce of Auburn Theological Seminary acted as supply until April, 1866, when Rev. Addison K. Strong was chosen to the pastorate, commencing his labors the same month.

At the close of the fiscal year, ending May 1, 1866, appears a statement which must have been exceedingly gratifying. It contains but a few words: "The treasurer reported the church free from debt of every nature," but to a people who had been laboring so hard to get along, it meant much.

November 25, 1867, the church was slightly damaged by fire which started in the basement, burning up through the floor and injuring the audience room; insurance received being \$2,500.00.

In May, 1869, through the liberality of Mr. David Hotchkiss, the society enjoyed the distinction of having a church bell, the same bell which now for nearly thirty years has called us together, and which, as someone recently stated, "always rings for the right."

In March, 1870, Rev. Mr. Strong offered his resignation, feeling that his health required a change. The resignation was accepted with deep regret by the congregation, and resolutions of warm sympathy and esteem were passed. In April, 1870, the society extended a call to Rev. Edward G. Thurber of Walpole, Mass., and he entered upon the duties of the pastorate May 15.

At the close of the next fiscal year, the treasurer reported a debt of nearly \$1,000.00, yet the society had greater aspirations, for, immediately after, the board was authorized to purchase for \$16,000.00 the property where we are now located. The building committee then appointed consisted of William Parshall, F. N. Searle, J. N. Page, Dr. J. P. Dunlap, Luke Wells and A. L. Dick, with the pastor ex-officio, and to their efforts we owe a debt of gratitude it would be difficult to express. They spent much valuable time in personal supervision during its erection, and we all appreciate the successful outcome of their efforts. The cornerstone of the new building was laid, with appropriate ceremonies, Monday, September 9, 1872, and work of erection was prosecuted continuously until completion. The total cost of the church, including furniture, was about \$55,000.00. The chapel being ready for occupancy, it was dedicated November 1, 1874, and used by the Sunday School for their regular sessions, other services continuing in the old church until February 21, 1875, when farewell was said. After this time the chapel was used for all services until dedication of the new church, which took place Thursday evening, June 24, 1875. In May, 1875, the old property was sold for \$9,500.00 and remodeled for business purposes by erecting a new front, but retaining the original walls and floors in the rear.

The Bible says of the wise man, who is about to build a house, that he first sits down and counts the cost, but human nature nowadays is quite apt to overlook some details, and when the house is done the cost appears to have been underestimated. Finding that there was a deficiency, the pastor spent considerable time in an effort to obtain subscriptions to liquidate the entire amount, and we find that in 1878 the church had a jollification meeting, because they had just paid off the last of the debt, and in the exuberance of their spirits

they soon after presented Dr. Thurber with a purse of \$500.00 and a leave of absence for three months, which time was spent in foreign travel.

Up to 1885, the revenue from pew rentals had been collected by the treasurer of the trustees, entailing considerable labor, and at that time it was suggested that we try the plan of weekly payments with envelopes, thus relieving the treasurer, and at the same time hoping for an increased revenue. The measure of success may best be understood from the fact that the first year under this plan increased the receipts from pews over \$1,000.00.

In 1886, Park Church received her first bequest, and we have reason to be very grateful for the liberality shown by one of her staunchest friends and supporters, Mr. Schuyler Bradley. His will set aside "\$7,000.00 to be used by the trustees of the Park Church in the erection of a manse to be occupied by the pastor free of rent or other charge, and forever to remain free and clear from all incumbrances of every kind." This amount, being subject to the life estate of Mrs. Bradley, finally came into the possession of the society in 1892, and with the manse resulting therefrom you are all familiar.

In December, 1888, Rev. Dr. Thurber, having received a call to the American Chapel in Paris, offered his resignation, which after strenuous efforts were made to have it recalled, was accepted by the congregation, who passed resolutions expressing the deep regret at sundering the pleasant relations which had existed nearly nineteen years. After the departure of Dr. Thurber, the pulpit was supplied by Dr. J. S. Riggs of Auburn Theological Seminary for three or four months, during which time the society was carefully considering a successor. A call was unanimously tendered Rev. L. M. Clarke of Wolcott, N. Y., and on April 28, 1889, he commenced his labors among us, of the success of which it is needless to speak; his efforts are recognized by all, and their history, being stamped indelibly on our hearts, need not be written here.

The Sunday School in 1891 had grown to such an extent that the rooms were uncomfortably crowded, and the partitions forming rooms for the infant class and adult Bible class were removed, thus enlarging the chapel nearly fifty per cent., as well as making the room much more pleasant and cheerful. The wisdom of this has been proven by the fact that at present the infant class alone needs nearly as much room as occupied by the former chapel.

About the same time the need of a parish assistant became quite obvious, and Mrs. Eda H. Hasbrouck was engaged for the position. When one learns even a tithe of the work which has been accomplished under her efforts, it may be considered as one of the best movements we have inaugurated for reaching the masses.

In 1893 the necessity of some improvement in our auditorium was generally acknowledged, and the trustees were authorized to redecorate the walls in oil, purchase new electroliers and a new organ. Of these, too, it is unnecessary to speak, as they are all now in evidence.

We have endeavored to relate the most important features connected with the material history of our church, but who can tell what fifty years of stewardship in Park Church comprehends? Who can tell of the anxieties and perplexities, the alternate hopes and fears? Surely, we, who are now enjoying prosperity—as church prosperity averages—can not even imagine the difficulties encountered and overcome by those who managed the interests of this society in its earlier days. One of that older band, spared to be with us still, has often told of the times when, the income being insufficient to employ a sexton, he would go to the church on Saturday, kindle fires and watch over them till safe to leave, then up at half-past four or five o'clock Sunday morning to get the church comfortable for services. If the regular pastor should be absent, he would look after a supply, find someone hospitable enough to entertain him, or, more frequently, take him to his own home.

It would be pleasant to speak more personally of the trustees who have served during this time, but the writer is only a comparative stranger, and we must leave our imagination to portray their various characteristics. To those who enjoyed a personal acquaintance with the pioneers, the mere mention of their names will be sufficient to recall pleasant memories.

Written by Mrs. James P. Rule.

List of Pastors.

Rev. William W. Newell, 1847-1850; Rev. Byron Sunderland, 1851-1853; Rev. Samuel H. Hall, 1853-1856; Rev. I. O. Fillmore, 1858-1865; Rev. A. K. Strong, 1866-1870; Rev. E. C. Thurber, 1870-1888; Rev. L. Mason Clarke, 1889-1897; Rev. William P. Stevenson, 1898-1902; Rev. W. C. Robinson, 1902-1907; Rev. Walter Rockwood Ferris, 1908-1928; Rev. Leon Davison, 1925-1929; Rev. Ray Freeman Jenney, D.D., February 13, 1929, to this date.

FOURTH PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.
Organized February 2, 1870.

Present Pastor: Rev. Paul Holden Hays.

The founding of the Fourth Presbyterian Church came in response to the spiritual needs of the fast-growing community of Syracuse. Through the co-operation of the First Church and its pastor, Rev. Dr. S. B. Canfield, petition was made by seventy-five persons for the founding of a new church. The Presbytery of Syracuse formally organized the Fourth Church on February 2, 1870. The Rev. John S. Bacon was called as

the first pastor of the new church. The congregation met for several years in the Convention Hall on E. Genesee Street and then, the work having grown sufficiently, the present building was erected and dedicated on February 27, 1873. After a successful pastorate of five years, Rev. Mr. Bacon resigned and for about a year thereafter the church was supplied by Rev. Dr. Herrick Johnson until Rev. W. H. Gleason was called as pastor. His pastorate was brief owing to ill health and the Rev. Dr. Norman Seaver was called and entered upon his duties as pastor September, 1877.



FOURTH PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.
Building Erected 1873.

After a pastorate of seven years, Dr. Seaver resigned, the pulpit being supplied for a few months by Rev. J. S. Riggs, when Rev. W. A. Rice was called and entered upon the pastorate in December, 1886. He served the church until September, 1889. A call was given the Rev. Allen D. Draper who became pastor February 1, 1890. He was succeeded by the Rev. Dr. Thomas A. Fenton in 1904.

Rapid growth, both in the church and Sunday School, came in this period, and under the strong leadership of Dr. Fenton, the church had a membership of between seven hundred and eight hundred persons, among whom were leaders in many areas of the city's life. During this same period numbers of members went out from Fourth Church to organize and strengthen new churches in the southern part of the city. "In the Heart of the City to Serve" was the motto of this church and it lived up to its motto well. Dr. Fenton retired after a fruitful pastorate of twenty-six years.

The present pastor, Rev. Paul Holden Hays, began his pastorate on Sunday, September 4, 1932. After graduate work in Union Theological Seminary and the University of Edinburgh, Rev. Mr. Hays served as assistant in the Bay Ridge Church in Brooklyn, and in the First Presbyterian Church of Newark, N. J., before coming to Syracuse.

WESTMINSTER PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.
Organized November 15, 1886.

Acting Pastor: Rev. Charles M. Herrick, Stated Supply.

Westminster Presbyterian Church sprang into being from what was called Rose Hill Mission that had its beginning in 1875.

As a mission, open-air services were held in Highland Park under a silver poplar tree, and in cold weather, services were held in the loft of a nearby barn and then a home.

Rose Hill Mission struggled along, able at times to sustain only a Sunday School.

Then a lot was given by Nathan F. Graves at the corner of Graves and Douglas Streets and \$5,000 was contributed by the people of the First, Park Central and Fourth Churches to erect a building.

On November 15, 1886, the Presbytery of Syracuse met in the chapel to organize the Westminster Presbyterian Church—the Church was dedicated, free of debt, April 23, 1891.

The Rev. Alfred E. Myers was the first pastor who served until 1892, when he was called to become the associate pastor of the Marble Collegiate Reformed Church in New York City.

The Rev. John G. Truair was the next pastor, who had a long and successful pastorate of fifteen years—a devoted and beloved minister who was always going about doing good.

Westminster has always been a Community Church composed of members of various denominations willing to become Presbyterians.

A Men's League has been an attraction many years to the men of the community emphasizing the interdenominational spirit.

Every Friday night these men gather to enjoy a dinner and then a Bible study led by some member of the League, followed by an hour of games and social time. Once a month a speaker comes for the Open Night, and the year closes with a banquet.

Rev. Mr. Truair was called to become the pastor-at-large of the Presbytery and the Rev. George T. Wood became the pastor of the Church.

Then followed an eight-year pastorate of the Rev. Ralph H. Houseman who was called to a church in St. Paul.

The Rev. Charles M. Herrick, a retired minister who had come to Syracuse from a long pastorate in Fulton, was asked to be the acting pastor until the Church was financially able to call a regular pastor. Rev. Mr. Herrick was the stated supply for nearly seven years during which time many were received into the Church and extensive repairs and improvements were made—a new lighting system, a new heating plant, a complete set of memorial windows were installed in the auditorium, the interior of the Church was redecorated and the building outside was newly painted.

The Church membership numbers over two hundred, with many active and talented young people—a group of young people conducts the morning worship once a month. Two of the young men are now studying for the Gospel ministry and have often taken various parts with the pastor in the Church services. The young people are gifted in many dramatizations and pageants and many of these have been delegates at the Aurora Conferences.

EAST GENESEE PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.

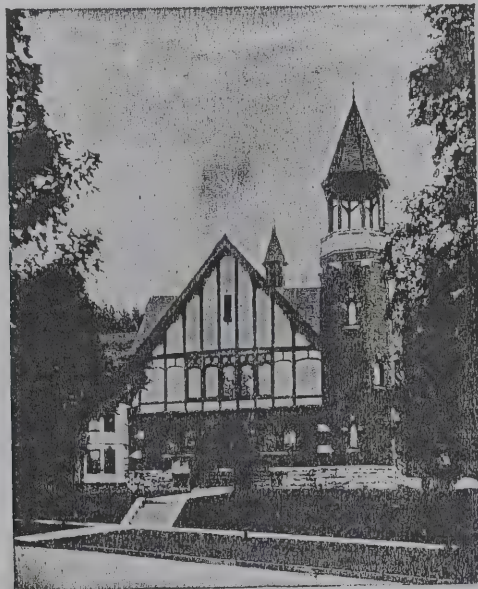
Organized May 2, 1892.

Present Pastor: Rev. John R. Woodcock.

The founding of the East Genesee Church is a good example of the missionary zeal of the church at that time. With the growth of population in the eastern section of the city, Christian people there felt responsible for providing Christian instruction for their children and the preaching of the Gospel for the community. Accordingly, a Sunday School was organized, meeting in a house on Hawthorne Street and during the summer months in a large tent on a vacant lot. Need for larger and more permanent quarters led to the renovation of an old tavern which stood at the point of what is now Columbus Park. During these years valuable help, both in money and service, was given by members and officers of Park Central Church. Soon a small chapel was built, and on May 2, 1892, the East Genesee Presbyterian Church was organized with a charter membership of one hundred. The work thrived under consecrated leadership. It was shortly afterwards, however, when the city took over this block for a park and the church had to face again the problem of removal and rebuilding. Undaunted by this new responsibility and confident that the Lord was leading toward a larger usefulness for their church, these people moved their chapel to the other side of East Genesee Street and built the present church which was dedicated on May 18, 1905. A parish house has been added during the present pastorate. This example of Christian zeal and courageous self-sacrifice should not be lost for the sake of the present generation. The church is here because some-

one cared, someone dared. Conditions have changed but the needs remain and multiply. Others must care and dare if the church is to measure up to its responsibility in our day.

During the years as a mission and later as a church, this work has been served by the following pastors: Rev. Edward



EAST GENESEE PRESBYTERIAN CHURCH.
Built 1905.

W. Miller, October 3, 1892-September 17, 1895; Rev. Grenville P. Sewall, January 20, 1896-October 4, 1899; Rev. A. J. Abeel, December 10, 1899-May 1, 1905; Rev. John Mc. L. Richardson, May 18, 1905-December 31, 1908; Rev. Claude P. Terry, June 24, 1909-January 13, 1913; Rev. John R. Woodcock, October 14, 1913-.

PRESBYTERIAN CHURCH OF ELMWOOD, SYRACUSE, N. Y.
Organized May 9, 1893.

Present Pastor: Rev. Arthur L. Berger.

In the year 1889, Rev. William A. Rice, then pastor of the Fourth Church in Syracuse, discovered what he deemed would be a profitable field for a Sunday School and Church at Furness Corners, later known as Elmwood Village, and now a part of the City of Syracuse. The original records state that "his keen prophetic vision foresaw the possibilities of the future."

The church bell in the tower of Elmwood Church bears the date 1889 and is known as "The Reverend William A. Rice Bell," marking the year when Elmwood Sunday School was organized under his supervision. (Formal organization of Elm-

wood Presbyterian Church took place on May 9, 1893). On June 5th the church voted a unanimous call to Mr. Charles L. Luther to settle here as pastor. He accepted and was ordained to the gospel ministry in the brick schoolhouse September 23, 1893. The twenty-nine charter members were received by a provisional session in the old stone schoolhouse.



ELMWOOD PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.

Formal organization was effected in the new brick schoolhouse nearby. One charter member, Mrs. Mary Hovey, a deacon, is still actively associated with the church.

On June 1, 1895, Mr. Luther resigned, ending a pastorate of two years. Since his time there have been seven pastors: the Rev. J. B. King, the Rev. M. Scheirer, the Rev. Allan D. Draper, D.D., the Rev. A. W. Allen, the Rev. C. Lansing Seymour, the Rev. Peter Birrell, M.A., and the Rev. Arthur L. Berger, present pastor who has served this field since April 1, 1926. On March 2, 1894, the first church building was dedicated. On February 17, 1918, the present church edifice was dedicated. The church membership reported to the one hundred and forty-sixth General Assembly was 1,143 and the Sunday School membership 859, (both as of April 1, 1935.)

SOUTH PRESBYTERIAN CHURCH OF SYRACUSE, N. Y.

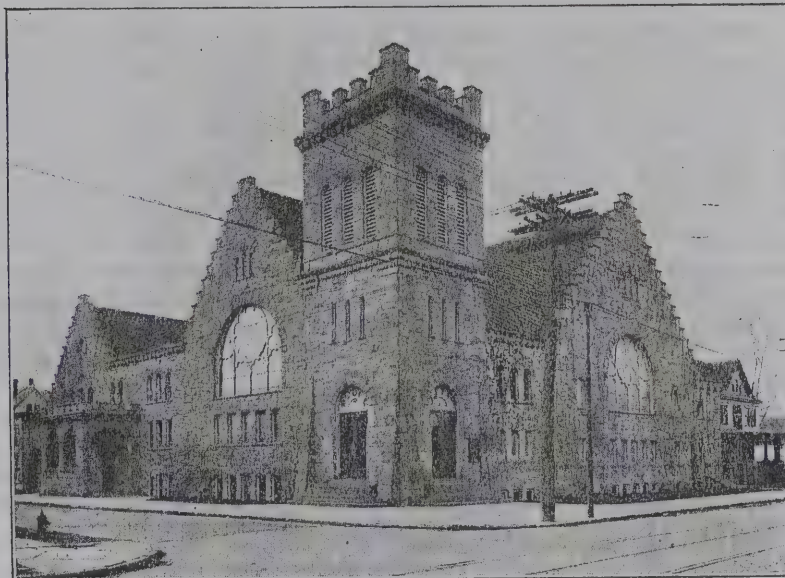
Organized May 17, 1901.

Present Pastor: Rev. John T. Reeve, D.D.

The South Presbyterian Church, although having the largest membership, is one of the youngest churches in the Syracuse Presbytery. It was organized with seventy members on May 17, 1901, with the Rev. Murray Shipley Howland as the first minister. When he accepted a call to another church,

after a pastorate of ten and one-half years, the membership had reached a total of 941.

In September, 1913, the Rev. John Murdoch MacInnis, D.D., accepted the call from the church and continued his very successful ministry for eight and one-half years. During



SOUTH PRESBYTERIAN CHURCH.

his pastorate, as a result of revival meetings held in the city by the late Rev. "Billy" Sunday, four hundred members were added to the church at one time.

The present minister, the Rev. John Thomas Reeve, D.D., was called in May, 1923. During his ministry the church has continued to grow and now has a membership of one thousand three hundred and fifty. The South Church has had a steady and normal growth and its influence is felt throughout the city.

WHITELAW

The little hamlet south of Oneida Lake and upon the outskirts of the "Great Swamp" is the home of a historic church of the Presbyterian denomination.

It has been our good fortune to secure a very comprehensive history of our brothers and sisters here.

The father of John Watson Adams served as pastor at one time. Under "Minutes of Presbytery" you will find a note of his entrance to our group and likewise the seating of the son as a visiting delegate.

The Northrup family, now of Syracuse, included several members of and workers in this church.

PRESBYTERIAN CHURCH OF WHITE LA W, N. Y.

Organized June 6, 1826.

Acting Pastor: Rev. Albert D. Stearns, Stated Supply.

"How dear to our hearts are the scenes of our childhood
When fond recollections present them to view.
The church and the schoolhouse, the orchards and
meadows, the woods
Where the wild flowers in early spring grew."

We love all these but we are here today to consider not merely these loved places which we so fondly cherish but we are here to look back far beyond anything we who are here can remember, to the time when one hundred years ago our ancestors and other early settlers who may not today be represented in this gathering and whom we do not know, made not only their homes in the then quite distant west but who gladly established a church home. And so today we rejoice in the privilege of considering the history of the church then established.

In 1811 Rev. Roger Adams came to this place and settled on the ridge which sometimes has been called Adam's Ridge, but more familiarly known to us as the Waterbury Ridge. Those who had come to this locality wished religious services and at once arranged for meetings. At first in the homes, but soon a schoolhouse was built on the southwest corner just across the road from where we now are.

On the second day of May, 1826, the Presbytery of Onondaga met at the schoolhouse at Beach Ridge (named for Mr. Beach and not for the beech trees which grew here). This meeting was to consider the matter of a church society and a committee was appointed by the Presbytery to meet and perfect the organization on the sixth day of June. Those appointed were Rev. Hezekiah Woodruff; Rev. Roger Adams, Ward Walton. At the time of the meeting none of the members of the committee were present except Rev. Roger Adams who, being urgently solicited by the brethren, proceeded to form a Presbyterian Church organization.

This was the third church in the Town of Lenox.

The officers elected were Stephen Northrup, elder and deacon; Chancy Gaston, elder and deacon, and Stephen Northrup Jr., elder. By vote it was decided that elders should be elected annually and these first officers of the church were ordained to their sacred commission and installed June 11, 1826. Rufus Locke was elected clerk. On the twelfth of the following November Zebina Tryon was ordained an additional ruling elder. It was decided that the Lord's Supper should be observed once in two months. Almost every week new members were received by the session and January 9, 1827, the church society voted to unite with the Onondaga

Presbytery. June 27 of that year it was decided that the office of elder in this church should be perpetual and that those appointed the previous year should continue in their position. On August 10 the Board of Elders was increased by the addition of three new members, Ephraim Tuttle, Deacon Stephen Benedict and Asa Childs. At the ordination of these elders first mention is made of the giving of the right hand of fellowship. This was by Elder Stephen Northrup and Stephen Northrup Jr. Zebina Tryon is recorded as being the first representative sent as a regular delegate to Presbytery, which was held at Chittenango, and at that meeting the sessional record was examined by the Presbytery for the first time. The Rev. R. Cushman was moderator of the Presbytery. After this it was decided to hold a conference for religious improvement which would be held the last Friday in each month.

The twenty-fifth of February Rev. Samuel Kingsley is mentioned as moderator of the session. In 1829, December 3, Frederick Adams, son of Rev. Roger Adams, was elected elder, but he declined to serve and Rufus Locke was elected in his place, and he with Elijah Benton and Martin Benedict was ordained and installed by Rev. Mr. Poole, Moderator of the Session. The first visitor invited to sit with the Session was Rev. Calvin Bushnell.

Unfortunately a part of the records of the church were lost when the home of Amzy Northrup was totally destroyed by fire and it has been necessary to secure dates from many sources, but we believe they are nearly authentic.

About 1828, feeling that a meeting house was desirable, it was decided to build the present structure. Money was needed and Elder Asa Childs, a native of the state of Connecticut, walked back to visit his old home and friends, soliciting help towards the building fund.

We do not know who the architect of the structure was but the principal carpenter was Mr. George Rixon, who lived for many years on the southeast corner opposite the church. The great timbers for the frame of the building were, no doubt, cut from the forests very near and were hewn out by hand. The building was raised in the usual way and we must be impressed with the fact that great danger attended this work of lifting such mammoth timbers with the tools then in use.

This was in the early days of the temperance movement and at the raising there was secretly carried to the top of the frame a jug of liquor. This was in some way thrown to the ground and dashed to pieces. May we not think this incident prophetic of the overthrow of the liquor traffic.

The shape of the building was the same as it now is with the exception of long, pointed ornaments at each corner

of the steeple, but after many years these were considered unsafe and were taken down.

In the center of the front was a large Gothic-shaped window between two doors and the steps extended the full width of the building. It has been remarked by some of the old residents that the man who planned the building had advanced ideas in that the plans included a basement which was supposed to be used for a prayer meeting room. This basement, however, was not finished till about 1893. Then the lumber was given by Elder Joel Northrup and Miss Betsey Benedict. Other contributions were made by an agricultural organization which held meetings there.

In 1832 the church was dedicated. The text for the sermon preached was Ps. 132:8. "Arise, O Lord into Thy rest, Thou and the ark of Thy strength." This information was given to Mrs. Ella Wise by her uncle, Enoch Northrup, when Mrs. Wise was a little girl and she marked it in her Bible.

The early worshipers did not consider it a hardship to sit through the services with no means of warmth except foot-stoves. But when stoves came into use a large box heater was added to minister to their comfort.

The service was of two hours duration. The sermon was one hour long, the prayer about twenty minutes, and there was seldom an elimination of any part of a hymn, whether it was three verses or seven in length. The notes for the hymns were printed in a long book which was conveniently used by two singers each having their own hymn book. Watt's Hymns, then Village Hymns, and later the Church Psalmist was used. In the very early days a precentor lined the hymns. The first instrumental music was led by Mr. Jason Wing with a violin.

Only a few here today remember the original arrangement of the auditorium. On a platform between the doors were two seats for the choir. In front was a sort of high wainscoting with a narrow shelf at the top which served as a bookrest for the singers. Below and in front of the choir was a seat where those who rode long distances often sat to toast their half-frozen feet during the hours of the service while the wood fire crackled and roared as it followed the long stovepipe extending nearly to the pulpit. This pipe has been known to separate during the time of the sermon, thus causing a bit of anxiety and commotion.

The windows were made up of sixty seven by nine panes of glass. In those days it was customary to take all the children to meeting and not a child able to count but could tell just the number of lights in each window, and there is a suspicion in our minds that some of the older members of the congregation had also done some counting.

Some of us to this day pronounce blessings on Aunt Mary Gleason and Aunt Matilda Meade for their thoughtfulness in bringing bunches of dill and fennel which were given to the uneasy little ones.

The original lighting of the church was by candles placed in tin candleholders and hung on nails driven into the casings on both sides of each window, and as all evening meetings were held at early candlelight it was a very appropriate arrangement. Later, when kerosene came into use, a large lamp was hung suspended by a strong wire over each aisle about one-third of the distance from the back of the room.

I believe that the most sacred spot in the church was the place where the ordained servant of God stood to proclaim the gospel message and in my early childhood I thought God came to speak to the minister there. The pulpit which was built high above the one now in use had an entrance at either side and was reached by seven steps built as a kind of circular stairway. The pulpit desk was partly circular and enclosing it at the ends were small doors which opened either way. The whole top of the front of the enclosure was like a deep shelf padded and covered with a kind of goods of peculiar light shade of reddish orange, finished with silk fringe. This served in place of the Bible cushions now used on the pulpit desk. Across the back of the enclosure was built a seat for the minister. This also was upholstered with the same material. When the minister was seated he was not seen unless he was tall of stature.

About 1870 it was decided to decorate the walls of the auditorium and this was done with paper in two shades of grey. At that time the quaint old high pulpit was removed, and the posts supporting it were turned into smaller proportions and used as a support for a more modern pulpit desk. Some other parts were used as panels and for a part of the present pulpit floor. Then a new carpet was needed for the platform and Mrs. Mary Duncan and Mrs. Holden Cooke were appointed to go to Syracuse and make the selection. A hair-cloth sofa was also purchased about this time for the pulpit platform. Two kerosene lamps were placed on the desk and one on the bracket on the back of the choir seat.

Between 1850 and 1860 a Sunday School was organized under the leadership of Mr. Royal Hibbard Childs, who held the position for a long term of years and some here today can testify to the faithful, efficient work of that excellent Christian man and his fine corps of teachers.

The brightest day of the year was when the school had its annual picnic at the lake, sometimes in William Chapman's beautiful grove, or it might be on the Bushnell shore under the spreading branches of their elms and maples. On picnic

day the school met at 10 o'clock in the morning in the church and all united with the superintendent in prayer, then the classes with their teachers were loaded into the large wagons trimmed with cedars and the ride to the lake enjoyed, especially by the children and young folks. On approaching the home of our host there was rivalry between the children as to who should first discover the large flag which Mr. Chapman always hung out as a welcome to the picnic party. And how the boys did cheer when it came in sight. Can you not now almost taste the good things Mr. John Coon carried in his wagon, which was always provided for the eatables.

The first Christmas tree was held during Mr. Child's administration. Later when he removed to another place and a new superintendent must be found, for several years, J. Freeman Beebe served with much success. During his time of service Sunday School concerts were introduced which were a source of much pleasure and profit. Following Mr. Beebe's term of office Mr. Rufus Cornell served most acceptably. The prosperity of this Sunday School shows how successfully and unitedly different denominations may work together, as Mr. Cornell and Mr. Beebe were Methodists, the other superintendents, Presbyterians. Mr. Cornell was succeeded by Stephen M. Wing. The school has been singularly blessed with good superintendents and teachers, but to Charles Waterbury was granted the longest term of service, nearly forty-five years, from 1880 to 1924, and those who were privileged Sabbath after Sabbath will not forget his earnest words as he summed up the lesson truths.

It has always been proven that when there is a need God supplies it and now, as in times past, in the person of Erwin Klock, the present superintendent, the need was met.

In the shadow of the forest on the hillside near there has been laid to rest since 1824, and possibly earlier, the loved remains of the families of these early pioneers and their descendants. The land was deeded by Chauncey Richards and his wife, Susanna, to Stephen Northrup Jr., Chauncey Gaston and Moses King, representing the church, and until very recent years seldom has there been held a funeral service except within these sacred walls where over and over again have been spoken the precious words, "I am the Resurrection and the Life."

For many years the church had no regularly installed pastor but supplies were engaged and preaching maintained, sometimes by our own denomination and at other times by Methodist ministers appointed to serve at the lake and here at Ridgeville where there was a society of that denomination. Often, especially in the winter, the Methodists used this church, as their chapel was not as comfortable, and the

Sunday School was in those days a kind of union of all denominations.

There seems to be no record of business meetings from January, 1860, till July, 1871, when S. H. Barnes was chosen deacon, Jason Wing and E. B. Northrup, elders, and Stephen Wing, clerk. Rev. Timothy Williston was supplying the church. There were no sessional records from that time till February, 1878, when Rev W. S. Franklin of Syracuse was engaged as stated supply.

When there was no preaching service there was always prayer meeting and Sunday School held so that the people were not without the privilege of social religious intercourse and often a service was held and a sermon read by one of the elders. At this time the remaining elders were Jason Wing and Enoch Northrup.

On October 5, 1878, with Rev. Mr. Franklin as moderator, Alva Waterbury, E. D. Benedict, and Charles B. Waterbury were chosen elders, and Stephen Wing and Edwin Waterbury elected deacons. Joel Northrup was appointed treasurer and it was decided to apply to Syracuse Presbytery for admission under the name of the Presbyterian Church of Ridgeville, and at a meeting of Presbytery held in Oswego October 15, 1878, the request was unanimously granted. January 12, 1879, Joel Northrup was elected elder to fill the place of his brother, Enoch, who had removed to Canastota. Rev. Mr. Franklin served the church until January 4, 1880, when he was obliged on account of failing health to give up the work. About that time Charles B. Waterbury was elected superintendent of the Sunday School and clerk of session. Soon after this Rev. Sybrant Nelson, who was serving the Quality Hill Church, was engaged as stated supply and served in that capacity for one year.

About 1877, through an effort of those interested in the music of the church, a series of "mite" socials were held and funds secured for the purchase of an organ which was installed in the place now occupied by the choir, which was then under the leadership of Stephen Wing who had succeeded his father as chorister, and Ella Coon, who afterward became his wife, was first organist for church and Sunday School, serving even after removing to Canastota.

In 1882 Rev. James Compton, D.D., of Johnstown, a member of the Reformed Dutch Classis, was appointed stated supply, serving the church for a short time. Following this the church was without regular preaching except occasionally when Dr. Crocker, Synodical Superintendent, supplied the pulpit.

In 1885 Rev. Dwight Scovel, who had served the church from 1859 to 1862 as stated supply, officiated at a communion service.

The Sunday School and prayer meetings had always been continued, but a special prayer meeting service had been inaugurated to be held each Sabbath after Sabbath School. Sometimes a large number of the members of the school remained. At other times only a few, but these earnest hearts continued of one accord, sincerely praying that an undershepherd might be sent and that there might be an outpouring of the Holy Spirit in our community. In April, 1885, Elder Alva Waterbury attended the meeting of Presbytery and after conferring with Dr. Torrey, the saintly adviser of Syracuse Presbytery, it was decided best to secure the services of a student from Auburn Theological Seminary for the summer, and Dr. Torrey and Angus Hugh Cameron each supplied the church for a Sabbath. The people were encouraged by these two services and Mr. Cameron was asked to supply the church. Mr. Cameron thought favorably of the proposition but the advice of a physician was unfavorable to his taking work for the vacation time.

Mr. Cameron's interest in the church had been aroused and he, with Dr. Torrey, secured as supply for the summer Lansing Van Auken, a student at Auburn Theological Seminary. The following September twenty members were received. At that time the congregations of both this church and the West Church at the lake were very fully united. At a meeting held February 1, 1886, it was decided to call Angus Hugh Cameron to become pastor, Mr. Cameron having then graduated from the seminary. Mr. Cameron accepted the call and was ordained and installed on the twenty-seventh of May, 1886. Mr. A. J. Abeel and Mr. George Luther were also ordained to the ministry and Stephen Dwight Waterbury, a student at Hamilton College, was taken under care of Presbytery.

During that summer a Woman's Missionary Society was organized with Miss Jean Cameron as president. On the thirty-first of August, 1887, Rev. Mr. Cameron asked to have his pastoral relations dissolved and his request was granted with most sincere regret. April 22, 1890, the name of the church was changed to the First Presbyterian Church of Whitelaw, as on the establishment of a new post office that name had been given to this place.

In the summer of 1889 much needed church sheds were built and Mr. J. W. Stitt, a student at Auburn, spent his vacations with the congregation, serving most acceptably. A Christian Endeavor Society was organized and some of those who were the young people then give testimony at this time of its great benefit and now are serving the church as elders, teachers, and active workers. At the close of Mr. Stitt's vacation, on the fourth of October, 1889, Elder Alvan Waterbury passed from a severe and trying illness to the Heavenly Home.

Elder Waterbury was one whose every effort was to exemplify the religion of our Lord and Saviour Jesus Christ. His example in the community was such that many requests from neighbors and friends brought him to their bedsides to offer prayer in their last hours.

From 1890 to 1894 Rev. F. W. West served the church as pastor, the call having been sanctioned by Presbytery on its presentation by Elder Preston Campbell. The congregation joined with the Methodists in extra evangelistic services held at the lake. Extensive repairs were then made to the interior of the church. New windows took the place of the old ones and blinds were added. Originally the seats of this church had been sold to the heads of families, and they with their children and grandchildren, in many cases continued to use them with no feeling of ownership, as is sometimes the case in some churches—not, however, here. These straight-backed narrow seats were unusually comfortable. They were painted white and numbered with black figures. When they were removed modern pews took their place, a carpet was laid and new pulpit furniture was given by former members who had left the locality.

The walls were papered and wainscoting added, and the front entrance changed to the present arrangement. In September, 1894, Rev. Mr. West tendered his resignation. During the winter the church was occasionally supplied and the Christian Endeavor meetings and Sunday School were kept up. In 1895 Rev. F. C. Suits came as stated supply, remaining until May 15, 1900. During that time the church suffered greatly through removal of members to other localities and a number of active members were called from earth to higher sources. Their loss was most discouraging to the minister and church officers.

In 1901, O. A. McLeod, and in 1902, H. S. Zimmerman, students from the seminary, supplied the church. From April, 1903, to November, 1904, Rev. Sipko Riderus served the church as stated supply. January 1906 to 1907 Rev. John William served the church as stated supply. October 1, 1911, the Syracuse Presbytery met to install Rev. G. M. Rowland. The sermon was preached by Rev. A. J. Abeel of Syracuse from the text, "We would see Jesus." The charge to the pastor was given by Rev. Francis R. Wade of Chemung Presbytery, the charge to the people by Rev. John G. Truair of Syracuse, and the installation prayer was by Rev. Paul Shelley of Canastota. After the service a social hour was enjoyed and refreshments were served.

February, 1911, Elder Joel Northrup was relieved from active service on account of his great age, eighty-seven years. Four years later, after seventy-five years of membership, Elder Northrup was called to his reward. George Campbell

was elected to serve as elder. On the thirty-first of March Pastor Rowland presented his resignation to the congregation and was followed by the Rev. Grant Christman of the Methodist denomination, who was asked to serve as supply. The Lord's Supper was regularly observed and during that year Mrs. Hannah Waterbury, a mother in Israel and the oldest lady member of the church, was called to her eternal rest. Just eleven months later, December 4, 1912, Edwin Waterbury, her son, one of the oldest elders, and one who stood loyally for all the work of the church, was called from our midst.

Following Mr. Christman's term of service, Rev. W. T. Beebe, who had been connected with the interests of the community and church since boyhood days, was asked to serve as supply for the summer months. In September, 1913, Rev. John N. Steele of Syracuse conducted a two weeks' series of evangelistic services and at the following communion several new members were received.

March 14, 1915, Rev. Adelbert Welch was engaged as stated supply, remaining with the church until March 16, 1920. During his service a roll call of members was observed on the Sabbath nearest the sixth of June, thus recognizing this anniversary day, and an effort was made to have all members present. Through the influence of the pastor the pulpit desk was removed and that now in use took its place. The present lighting system was also installed, and a new floor laid.

From the sixteenth of July, 1920, to the present time the church has been faithfully served by the Rev. Milton K. Merwin. The building has been shingled and painted, the walls redecorated, some changes made in the choir rail, a new furnace installed, and more conveniences added to the basement. Many of these improvements are testimonials to the mechanical skill of the pastor.

One special feature of the work of Mr. Merwin has been the large number of pastoral calls made at long distances from his home and the distribution of much Sunday School and other literature. Eighteen new members have been received during this pastorate and one interesting fact is that a short time ago there was received the granddaughter of Mrs. Mary Gleason, who united with the church ninety-nine years ago.

The church and community has been greatly bereaved in the calling to the heavenly home of Mr. Charles B. Waterbury on November 10, 1924. In addition to the forty-four years of service as Sunday School Superintendent, Mr. Waterbury served as elder for forty-six years and as trustee for many years. Any church must greatly feel the loss of such a member. "His self-sacrificing interest in all the affairs of the community as well as in the affairs of the church, and his

kindly words of encouragement with his life of pure devotion to the service of the God he worshipped will not be forgotten."

There have gone out from this church as ministers the two sons of the Rev. Roger Adams, Watson and Homer, twin brothers. They were probably attending school when their father began his ministry here. Dr. Watson Adams served only in one pastorate, that at the First Presbyterian Church of Syracuse and that for twenty-five years. Incidentally, we might mention that that church came to its centennial anniversary just two months ago, April 6, 1926, and that the same representatives of Presbytery who were appointed to organize this church organized that.

Later there went from this community to enter the Methodist ministry Rev. Charles A. and J. Freeman Beebe. These two men served the church in different ways, the former as pulpit supply and the latter as Sunday School Superintendent. Who can say how much the needs of this church contributed to influence them in their decisions for their life work and in their service in other places.

Stephen Dwight Waterbury in 1892 had finished his studies at Hamilton College and Auburn Theological Seminary and this young man, whose whole life had been spent here, entered upon his ministerial work. He was pastor of three churches, at Nicholson, Pa.; Knowlesville, N. Y., and Olivet Presbyterian Church, Detroit, Mich. Having served for twelve years in that church he was obliged to resign his work on account of failing health, and December 8, 1924, the call of the Master to come up higher came to him. Reference has already been made to the ministry of Rev. W. T. Beebe. In 1921 Elder George Campbell also entered the ministry.

The long lives of many of the members of this church has been proverbial, but those reaching the greatest age were Mrs. Althea Childs, Miss Ruth White, Mrs. Mary Duncan, and Elder Joel Northrup, 91. Mrs. Duncan's service as Sunday School teacher was unusual. She began teaching at the age of eighteen and was continuously in the work for more than fifty years, when illness of her husband and the infirmities of age made it impossible for her to continue in the instruction which her classes always so gladly received.

Rev. Roger Adams, 1826-1828; Rev. J. Poole, 1829-1830; Rev. Roger Adams, 1831-1832; Rev. Samuel Howe, 1837-1840; Rev. David R. Barnes, 1857-1859; Rev. Dwight Scoville, 1859-1862, S.S.; Rev. P. D. Powers, 1862-1864; Rev. George Horton, 1864; Methodists, 1864-1871; Rev. Timothy Williston, 1861-1872; Rev. Wm. S. Franklin, 1878-1880, S.S.; Rev. S. Sybrant Nelson, 1880-1882; Rev. James Thompson, 1882-1883; Rev. Angus Hugh Cameron, 1886-

1887, installed; Rev. Frank W. West, 1890-1894, installed; Rev. W. C. Suits, 1895-1900, S.S.; Rev. Sipko Riderus, 1903-1904; Rev. John Williams, 1904-1907; Rev. Geo. M. Rowland, 1911-1912; Rev. Adelbert Welch, 1915-1920; Rev. Milton K. Merwin, 1920, S.S.

By Mrs. Fannie A. Van Auken, June 1926.

CHITTENANGO

Chittenango is an Indian name.

The Indian trail turned to the left from the creek—passed directly to and from Fayetteville (now so called) and entered the city of Syracuse over the Salt Springs Road or street and westward to the Salt Springs.

Owing to the waterpower a village was established and was known as "Chittenango." It is a natural distributing center from which radiate highways to Canastota, Lakeport and Oneida Lake towns, Cazenovia and Syracuse. A branch from the Erie Canal made this a flourishing commercial exchange or depot.

By 1828 this town had a population of one thousand people. Here was established the Yates Polytechnic Institute. This school became a famous educational center where the instruction was of such a high quality that students were attracted from distant towns and cities.

In 1828 the Reformed Church was inaugurated. From Mrs. McHenry and Mr. Boardman we have authentic and reliable information regarding its life and the work of its people. The present student pastor, Howard Estes, has assisted with this report.

The present generation must turn with bowed heads as the pages of records, of photographs and personal testimony of those who have experienced reality, tell the stirring history of a community of people, who, through several generations have feared God and found that their hunger for more intimate contact with him, forged the links of experience which has resulted in the First Presbyterian Church as it is today, "a bulwark never failing."

The founding of this church is recorded in these words: "The subscribers, being members of the Dutch Reformed Church feel ourselves sacredly devoted to the cause of the Redeemer. We are not our own but belong unto Him who hath called us unto Himself, and are desirous in the most effectual way to promote the Great Salvation, and whereas God in His holy providence has placed us in circumstances which require our personal exertions to promote the interests of His kingdom by forming a church of the communion to which we belong: we do now in the solemn presence of the



PRESBYTERIAN CHURCH OF CHITTENANGO, N. Y.
Built 1829—Rebuilt 1925.
Present Pastor: Harold Estes, Student Supply.

Great Head of the Church form ourselves into a Dutch Reformed Church and consider our substance, our talents, our influences, according to our several ability, devoted to this great object. And we will endeavor to procure the erection of a place of public worship and furnish ourselves with the stated ministry of the Word and the Ordinances of God as speedily as practicable." Signed, Andrew Yates, David R. Austin, James A. Vanvoast, Jacob Singerland Jr., and Stephen Alexander, on the twelfth day of January, 1828.*

The choice of first pastor fell to Rev. Hutchins Taylor, who in November, 1828, was asked to minister to them for six months, for the sum of \$200 and the free use of a dwelling house. This is only an indication of the small number who could support the Church in that day, and of the hardship that was experienced by lay leadership in this early church to get men who would stay and who could hold up in the way of health under the hardships of the community. Not until ten years after the founding of the church was there a man who stayed for any length of time and that was James Abell, who remained for nearly twenty years.†

During the early ten years of the church the weight of the management seems to have fallen upon the shoulders of Dr. Yates, Principal of the "Polytechny." He was a large contributor financially and many times took the place of the resident minister in order to keep the Church going during its early years. On January 15, 1829, he delivered the dedication sermon of the new church building to the people based on the text from Haggai 2:19 **"From this day will I Bless You."**

Records of the consistory show very interesting details in the church life, which are somewhat changed today. Jacob Singerland Jr. was called to account for absenting himself from the Lord's Supper. His excuse that he had been trying to get a missionary to speak at the evening service of that Sunday was not accepted as valid. His conduct was judged to be "highly improper," but they could not punish him because he belonged to the church at "Cobbleskill." Of a more serious nature was the offense of Jonathan Burt who was repeatedly labored with by committees from the consistory for his peculiar views, which are thus set forth in a report of one of the committees—"He believes his spiritual union with the Great Head of the Church to be such as to render himself possessed of the divinity and acting altogether under divine impulses and direction, so that he can no more sin than the Lord Himself." After several of these talks with Mr. Burt, he was finally excommunicated.

On November 28, 1833, the first Sabbath School was begun in the Dutch Reformed Church. This school must have been a success for at one time there is a record of a membership of two hundred and fifty.

"Resolutions asking that the Church be made a member of Syracuse Presbytery were presented at the meeting of the Church and Congregation April 28, 1888. It was the first meeting of the church in which women are recorded as voting. The resolutions were read three weeks and passed at another church meeting, May 17, 1888. The women also voted at this meeting. Seventy-one members voted for the change and three, all women, voted no."†

On October 5, 1918, the whole village was called out by the alarm of fire, only to have to watch their beautiful place of worship burn to the ground as a result of a bolt of lightning. Men and women went valiantly at the task of surmounting difficulty upon difficulty so that on September 9, 1925, (Mrs.) Edith Walrath McHenry could write the dedication for her Historical Sketch of the First Presbyterian Church in these words, "To the men and women of yesterday and today to whom this church has been a source of divine inspiration and blessing and to those of tomorrow who will find here the joy and courage of God's eternal presence, this history is affectionately dedicated."

Today the Church stands as a memorial to those living and those who have passed from our sight, of a never failing strength and faith, that the fellowship of a Christian community might be the heritage of each successive generation of men and women who dwell in Chittenango.

Pioneers of the Church.

The church was organized 1828 with five members. Of these Dr. John B. Yates was clerk of the consistory and founder and principal of the Yates Polytechnic Institute, now Yates High School, and was also a prominent scientist and astronomer; David Austin later became a clergyman and preached in several of the New England States. During its first year the membership was increased by eleven new members, Mrs. Philena Groesbeck Doolittle being the first baptized member.

A list of pastors and their terms of service follows:

Rev. Hutchins Taylor, 1828-1830; Andrew S. Yates, 1830-1835; William H. Campbell (colleague of Dr. Yates), 1831-1832; E. Slingerland, 1833-1834; John C. Hoes, 1835-1837; James Abel, 1838-1854; S. P. M. Hastings, 1856-1859; J. R. Talmage, 1860-1869; J. H. Enders, 1869-1880; A. C. Chester, Mr. Fisher, C. O. Thatcher, C. H. Walker, Grant Pearson, W. L. Sawtelle, John MacLaren Richardson, Harris B. Stewart, Elmer Russell, A. J. Thomas, Seth N. Gemung, J. M. VanTilburg, Sept. 2, 1923-April 15, 1935, Auburn faculty and students; Harold Estes, January 16, 1938-August, 1938.

Mr. Enders suffered a physical breakdown and Rev. A. C. Chester supplied during the later years of his pastorate.

On retiring Mr. Enders preached an unusually finished and eloquent sermon. In closing he said: "I would be doing myself and my family an injustice to attempt to conceal the fact that we are deeply and tenderly attached to the people of this community **** So, finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of Peace shall be with you. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, are lovely, of good report, if there be any virtue, if there be any praise, think on these things. The grace of our Lord, Jesus Christ, be with you. Amen."

When the church joined the Presbyterians in 1888, a Female Benevolent Society was organized and at once gave the church a communion service and linen. Ever since, this organization has been alert and active.

Rev. Charles H. Walker was the first pastor of this church after it became Presbyterian.

Among the list of those who were associated with the early church we can mention some names many here remember. James Hood, for years janitor, came here from England in 1827, so he was here before the church was built. He assisted in planting some of the beautiful elms which now adorn the church yard. In 1802 a few Presbyterians met for service in a barn belonging to Conrad Lower. Mr. Lower was the father of Mrs. Hood. Some of the elm trees now in front of the church were planted by Samuel Hoyt of this village.

Of the five men who organized the early church, James A. Van Voast was a professional carpenter and came here from Schenectady at the request of John B. Yates. Apparently Mr. Van Voast had charge of the carpenter work on the church, for no other name is mentioned in the records in connection with it.

*—Consistory of the Reformed Church (Dutch) of Chittenango in the possession of Mr. Carroll Boardman of Chittenango, N. Y.

—Stewart, Harris B., D.D., "Early Years of the Dutch Reformed Church."

†—Yates, Andrew, D.D., Dedication of the Reformed Dutch Church, 1829. Copy of original printing in possession of Mr. Carroll Boardman.

‡—McHenry, (Mrs.) Edith Walrath, "Historical Sketch of the First Presbyterian Church of Chittenango."

LIVERPOOL

This town was founded by John Danforth in 1794. He removed from his father's home in Onondaga Valley.

Liverpool has the advantage of an unusually fine location.

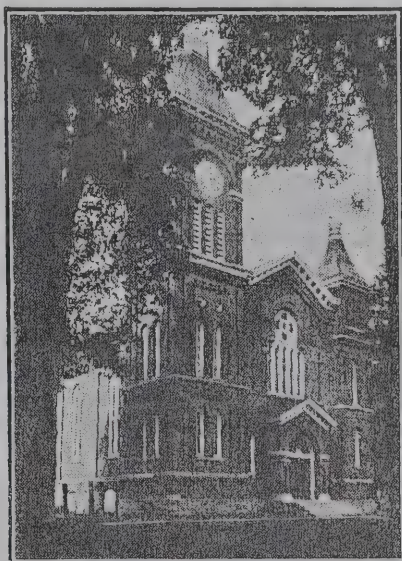
PRESBYTERIAN CHURCH OF LIVERPOOL, N. Y.

Organized November 9, 1829.

Present Pastor: Rev. Roy J. Taylor.

For Onondaga County History; Published 1878.

Rev. H. C. Hazen contributed the following under the date Dec. 17, 1877.



PRESBYTERIAN CHURCH OF LIVERPOOL, N. Y.

"The first services were held in the second story of the building now used as a meat market and grocery of W. T. Lee. School was held during the week in the two rooms on the first floor. The building then stood in about the center of Washington Park. In this building Rev. Phineas Camp preached two years beginning in the winter of 1828-29. The Presbyterian Church was organized November 9, 1829, and consisted of nine persons; viz: John Dickson, Martha Dickson, Martha O. Dickson, Nancy Paddock, Nancy Hicks, Eaton E. Griffin, Lucinda Summington, Rebecca Morehouse and Martha Moschelle. (Mrs. Nancy Hicks is the only surviving member.) The two men were immediately elected elders. Mr. Griffin was a very pious man not yet twenty-one years of age. Deacon Dickson, as he was familiarly called, was a stern man, very tenacious of his opinions, and not the best judge of human nature, but withall a man of such integrity and

piety that he was re-elected to the same responsible office five times and served the church in that capacity thirty-five years. In 1830 a precious revival added twenty-one members to the church. In 1832 the noted evangelist Merrick or Myrick, who made such a stir in Onondaga County, held a protracted meeting at Liverpool and sixteen more were added to the church.

The first house of worship was built in 1841 at a cost of \$3,000. It was a frame house built by James Johnson. Its dimensions were forty-four by sixty-four feet with a porch of ten feet projection in front. The principal financier in the erection of the church and its most useful and efficient member, about that time and for years afterward, was Jonathan P. Hicks. Kind hearted, noble and generous, the church owes him a great debt of gratitude. During the ministry of Rev. C. W. Hawley, the present church edifice was erected. It cost \$11,500 and was completed and dedicated March 4, 1863. It is a fine brick edifice. The present membership is seventy-four. Total members from the beginning three hundred and seventy-eight. Numbers of revivals in the history of the church, eleven. Number of ministers who have served the church, thirty.

List of Pastors.

Rev. Phineas Camp, December 31, 1828; Rev. William Fairchilds, 1831; Rev. Ezekiel J. Chapman, 1833; Rev. Mr. Hyde, 1837; Rev. Mr. Worden, a few weeks; Rev. A. C. Tuttle, September, 1841; Rev. Luther Conklin, December, 1844; Rev. Elisha B. Sherwood, July, 1846; Rev. S. S. Harmon, April, 1851; Rev. Joseph Meyers, June 25, 1853; Rev. Royal A. Avery, August 12, 1855; Rev. Chester W. Hawley, January 6, 1861; Rev. T. E. Davis, September, 1864; Rev. J. V. Hilton, June 1, 1865; Rev. R. T. Searle, October 1, 1866; Rev. Whitehill; Rev. F. W. Spencer, January, 1869; Rev. H. C. Hazen, March 13, 1870; James S. Root, April, 1877; Rev. Charles S. Durfee, Rev. L. Richmond Janes, Rev. Mr. Toms, Rev. Mr. Murphy, Rev. E. L. Evans, Rev. Joseph Wells, Rev. C. J. Sargent, Rev. A. J. Anthony, Rev. John R. Campbell, Rev. F. E. Piper, Rev. R. J. Taylor, (present pastor).

WAMPSVILLE

Why this curious name upon route No. 5 east from Canastota and halfway to Oneida?

Here we are in the heart of Indian country, the Oneida and Tuscarora tribes. This town is named from Myndert Wemple, a blacksmith, who operated a tavern upon Seneca Turnpike at this location. If you are interested, look up Angel De Ferriere who had a remarkable history!

At your right upon a hill is located a white church. This is the "Presbyterian Church" of Wampsville.

PRESBYTERIAN CHURCH OF WAMPSVILLE, N. Y.

Organized April 9, 1829.

Present Pastor: Supply.

The Wampsville Presbyterian Society was organized April 9, 1829, and duly incorporated under the laws of the State of New York. Among the families composing and supporting the Church and Society were those of Jared N. Avery, Harvey Cobb, Slomon Klock, James Stewart, Joseph Van Sice, Joseph A. Phillips, Jacob Foland, Alex. D. Stewart, Daniel Van Vleck, Ambrose Hill, William Spencer, Jeremiah, Jacob and Peter D. Cooper, Franklyn Johnson, Elisha Cranson, Simon P. New, Benj. W. and Burton H. Dyer, Malachi Gordiner, Ira Shepard, Dr. Stillman Spooner, Zachariah W. Link, Mr. Thompson, Mr. Adams, John A. McDougall, John Stewart, Joseph Benedict, Hartwell Johnson, James Cooper, Truman Benham, Thomas T. Loomis, Capt. William Ure and Miles Johnson. It is related by a man who was then a boy that Miles Johnson usually rode to church on a fine horse, with his wife gracefully seated behind him.

The first trustees of the society were Jared N. Avery, James Stewart and Elisha Cranson. Religious worship was held in the schoolhouse, occupying very nearly the same site as the present school building. Rev. Hezekiah N. Woodruff was the first minister of whom there is any record, he being secured in April, 1829, as stated supply for the current year.

Just when active operations were commenced upon the Meeting House is difficult to ascertain. Mr. Daniel Worden, still living nearby, states that he drew the timbers from the Raymond sawmill in 1829, being but fifteen years of age. The ox-team and large two-wheeled cart employed is well remembered, not only by himself but by other residents of the vicinity, the latter especially for its quite unusual proportions. Mr. Burton H. Dyer (now of Oneida) was among those who donated team work for the delivery of stone for the foundations from the quarry near Clockville, but does not recall the year. Capt. William Ure claims the honor also of having drawn some of the stone for the foundation. It seems quite certain, however, the house was finished in the year 1832, but there are no records either of its construction or dedication. At the same time evidences of the unanimity and earnestness animating the people of this small society to engage in the erection of a house of worship are not wanting. Like Solomon in the construction of the Temple, they seemed inspired with a "heart to build" and like them, entered upon the work with enthusiasm. Something of the spirit may be shown by the following incident: Mr. Jared N. Avery, at the time resident

manager of the Lenox Furnace Iron Works, then newly organized, had selected the material for a home for his family. As the time drew on at which it seemed desirable to begin the church building, it was found impossible to obtain sufficient seasoned lumber for the work, and for this reason considerable delay was feared. In this dilemma Mr. Avery told his brother trustees to "Go and take my lumber and build the church. I can wait until I get more, and in any event can better do without my new home than the society can get along without a place of worship." By means of his thoughtful and self-sacrificing assistance the work was enabled to proceed.

After its completion, Rev. George K. Freeman was secured by the trustees to supply the pulpit for a period of at least six months, and so far as known was the first to preach in the new church.

The earliest Elders are believed to have been Harvey Cobb, James Stewart and Jeremiah Cooper, with Joseph Van Sice, the first Deacon. Who acted as Clerk of Sessions in those early days is not known, but after temporary appointments, Daniel Van Vleck, in 1844, was chosen Clerk of the Society and filled the position to his death, a period of nearly forty years.

On the eighth of July, 1833, Rev. Wm. H. Cooper was extended and accepted a call to become the pastor. He continued for about twenty-four years as the under shepherd of the flock, becoming warmly endeared to the people as the result of his long and fruitful ministry. He was succeeded by Rev. Henry Hickox (now of East Watertown), who still living furnishes us with pleasant mention of his predecessor and of some of his own experiences in the field. He supplied the pulpit for about three years, greatly to the spiritual edification and upbuilding of the people. Referring to this period of more than thirty years ago, he says: "Our history at that date was uneventful, except for the passing time. Nothing occurred out of the ordinary of a small country parish. The sanctuary was kept open, the Word was preached, services of prayer maintained, the sick were visited and the dead buried, all in the Name that is high above All."

After Mr. Hickox, the Society was supplied by Revs. Warren, Coery, Allen, Wurts, Franklin, Weaver, Cockran, Quick, Nelson, Strong, Tyler and Walker. Probably this is not a full list, and with the exception of Mr. Cooper, it would seem none were ever settled over the Church and Society until the present incumbent, Rev. George Nicholls.

There were many zealous workers among the earlier worshipers, whom it would be pleasant to mention: Hartwell Johnson, active in the promotion of everything connected with the Church; Coonrod Cooper (a brother of the pastor),

and especially prominent for a long time in his over-sight and direction of Church music; Joseph A. Phillips, for eighteen years a devoted and faithful member, and much of the time engaged as sexton, Deacon and Sunday School teacher, in all times a warm and zealous helper of the pastor; Solomon Klock (still spared at the ripe old age of eighty-eight years) always enlisted and ready with willing effort and pecuniary aid where help was needed.

In 1844 some twenty prominent members withdrew, uniting by letter with the young Presbyterian Church at Oneida, others following soon after, which proved quite a serious depletion for the time.

The original cost of the Church building is supposed to have been about \$1,500. In 1878 quite extensive repairs were effected, until now, in addition of a Chapel and Session room, and other improvements, the value of the property is about \$5,000.

This brings us to the date of the call of Rev. George Nicholls in June, 1889. Mr. Nicholls having been engaged in evangelistic labor, became acquainted with the field through his labors in the vicinity, and had occupied the pulpit on previous occasions. He was ordained and installed October 8, 1889.

A Young People's Society of Christian Endeavor was organized. The blessing of God rested upon the preached word, and a short time after his installation a work of grace was apparent.

The Spirit manifested His presence, Mr. Nicholls conducted protracted meetings for five successive weeks, and about forty were added to the church of those who were being saved.

Under the benign influence of Mr. Nicholls' faithful labors, the Church has moved up to a place among those more favored.

Coupled with his work at Wampsville, he has preached regularly at Oneida Valley Sunday afternoons, being a drive of six miles. Both Churches have undergone substantial repairs. The one at the Valley being thoroughly overhauled from foundation to roof, interior as well as exterior. There several additions to the membership have been made.

At Wampsville old debts have been cancelled, a new session room has been built, the old church beautified and made more convenient, stoves having been replaced by a furnace.

A new era having dawned, praise to God, peace on earth and good will to men.

CANASTOTA

This town is at the easterly edge of the "Military Tract and Vicinity" but is now attached to the Syracuse Presbytery. The land was purchased from the Indians 1810. It belongs to the "Great Level" between Rome and the West. The peat or muck soil is very productive and is usually very well utilized!

This is an important shipping point upon the New York Central and Lehigh Valley Railroads. For many years it has been a manufacturing center. There is a considerable foreign population here. This accentuates a problem before Presbyterians in all the industrial towns of central New York.

Early developments of the moving picture industry were carried on here.

FIRST PRESBYTERIAN CHURCH OF CANASTOTA, N. Y.

Organized March 9, 1833.

Present Pastor: Rev. Albert D. Stearns.

On March 19, 1833, a group of ten men and five women organized the First Reformed Protestant Dutch Church of Canastota. A church building was erected at once.

Between the years 1874-1877 worship in the church was suspended and the building abandoned, the reason being the noise of trains passing very close to the building.

In 1877 the church was re-organized and the next year moved to a more desirable location, the church purchasing the building in 1882. The name of the society was then changed to the "Reformed Church in America." Four years later the name was again changed to the "First Presbyterian Church."

At the annual meeting in 1902 it was decided to build a new church edifice. This building, serving from that time till the present, was dedicated on June 7, 1903.

With the increase of membership in the parent church of fifteen members to the present membership of four hundred and nine, there has been a healthy expansion of activities. Today these activities are centered in the Worship Service, Church School, United Young People's Society, (Presbyterian and Methodist) Week-day School of Religious Education, Missionary Societies, Men's Club, Ladies' Aid Society.

List of Pastors.

Rev. Mr. Gregory, Rev. Mr. Stryker, Rev. Mr. Gotchius, Rev. Mr. Hyde, Rev. Mr. Van Santvoord, Rev. Mr. White, Rev. Mr. Rand, Rev. Mr. Drake, Rev. Mr. Bogardus, Rev. Mr. Garretson, Rev. Mr. James A. Little, Rev. Mr. William A. Wurts, Rev. Mr. Wilson, Rev. Mr. Dodd, Rev. Mr. Benedict, Rev. Mr. Lockwood, Rev. Mr. Emens, Rev. Mr. J. W. Whitfield, Rev. Mr. J. C. Mead, Rev. Mr. P. D. Cowan, Rev. Mr. Theodore M. Carlisle, Rev. Mr. J. Paul Shelley, Rev. Mr. Walter L. Bennett, Rev. Mr. William V. TeWinkel, Rev. Mr. Albert D. Stearns.

COLLAMER

A favorite automobile ride for many Syracusans is the Collamer Road to Bridgeport. East of the city, we find ourselves upon a hilltop. Here are two church buildings nearly The first is the Methodist Church and the one at the right is that of the Presbyterians. Surrounding the Methodist Church is a well-kept cemetery where we find headstones of former members of both denominations. Well-known Syracuse names are found upon the monuments.

This village was formerly called Britton Settlement.

FIRST PRESBYTERIAN CHURCH OF COLLAMER, N. Y.

Organized October, 1842.

Present Pastor: Rev. Roy J. Taylor.

Meetings were held in what was known as the Britton Settlement school-house, where in October, 1842, the church was organized with a membership of seventeen, among whom were John Furbeck, Sarah Baker, Deborah Furbeck, Prudence Smith, and the present elders: Porter Baker, Samuel Walker, John Powlesland and Orlando Spencer; also deacons: Dwight Baker and Andrew Fuller. In 1843 the present church edifice was erected at a cost of \$600. The organization was effected under the pastorate of Rev. Amos W. Seeley who was succeeded by Rev. A. C. Lathrop, who remained three years, followed by Rev. B. Ladd; after whom came Rev. Marcus Smith who labored here for twelve years. Then Rev. J. M. Chrysler was called and remained five years, followed by John M. Perkins. The present membership is seventy. Sabbath School attendance is fifty.

AMBOY

Situated upon Nine Mile Creek, three miles below Camillus.

Mills were established here 1801.

PRESBYTERIAN CHURCH OF AMBOY, N. Y.

Organized December 23, 1845.

Present Pastor: Supply.

A building was erected in 1845. Here a meeting was held December 23 to constitute a Presbyterian Church organization. The pastors present were:

Rev. Thomas Castleton, Rev. J. J. Ward, Rev. John W. Adams, Rev. A. L. Otis, Rev. J. E. Meyers, Rev. A. C. Lathrop.

Ruling Elders: T. R. Porter, J. Skinner from Onondaga.

Presbytery: Forty-nine communicants were received from the Congregational Church at Van Buren Center and the Presbyterian Church at Camillus.

The church building was dedicated, followed by the election of Heman Warner, J. Skinner, Jonathan White, William Reed, Elders; Truman Skinner, Henry L. Warner and Pardee Ladd, Deacons.

The ministers who served this church to 1876 were as follows:

Rev. Alfred C. Lathrop, 1845-1847; Rev. Norman B. Sherwood, 1848-1849; Rev. D. H. Kingsley, 1849-1850; Rev. R. J. Cone, 1850-1852; Rev. Edward S. Lacy, 1852-1853; Rev. Hubert P. Herrick, 1853; Rev. Richard Dunning, 1854-1858; Rev. Lucius E. Barnard, 1859-1860; Rev. John S. Bacon, 1862-1870; Rev. Frederick Hebard, 1870-1872; Rev. A. J. Quick, 1872-1875; Rev. Benjamin B. Dayton, June 1, 1876.

Membership, January, 1878, one hundred forty-six.

CONSTANTIA

The north shore of Oneida Lake is the western edge of the Adirondack country. Here we find pine trees, sand and soft water streams! When we enter this territory we have left the fertile land of Central New York. Here are found sand pits and blueberry bushes—summer cottages and excellent fishing. The foliage of autumn is particularly beautiful!

The view over Oneida Lake from the elevated north shore is one of the finest!

This country has a romantic history dating from the time when it was planned to build a great modern city on this side of Oneida Lake.

PRESBYTERIAN CHURCH OF CONSTANTIA, N. Y.

Organized October 31, 1851.

Acting Pastor: Frederick C. Schorge, Stated Supply.

The church was organized October 31, 1851, with ten members as follows: By letters, Daniel W. Ingersoll and wife from the First Presbyterian Church of Mexico, N. Y., Robert McFarlane and wife from Presbyterian Church of Hermon Center, Mrs. Elizabeth Dobson from Dutch Reform Church in Coxsackie, N. Y., and John Burnett and wife, Mrs. Mary Watmough, Mrs. Martha More, and Mrs. Pamela Gates on confession of Faith.

Rev. Ralph Robinson was acting pastor or stated supply. He, with Rev. Thomas Weed and Rev. S. W. Leonard, formed the committee appointed by Presbytery to organize this church.

The first three Ruling Elders were Robert McFarlane, John Burnett, and Daniel W. Ingersoll who served until his death May 1, 1880. Rev. Ralph Robinson was the first clerk.

In 1870 the church was remodeled at the cost of \$1,400. There were then thirty-six members, and David James, a student from Auburn Seminary, was serving the church at this time.

On March 17, 1874, Rev. Howard Cornell was ordained and installed the first pastor of the church. There have only been two other installed pastors, Rev. H. W. Jones, now in New York City, and a Rev. George Lusty, a Congregational minister who only remained a short time.

The records show the largest membership about 1880, sixty-eight members, and in the Sunday School, one hundred two.

The church was again repaired and moved back on a new foundation in 1903 and 1904.

Was last redecorated in 1930.

The present membership is twenty-one, and in Sunday School, thirty. The ruling elders are Eugene F. Whiting and Eugene A. Marcellus. One of our members is a missionary in Hamadan, Iran—Mrs. Livingston Bentley.

Our present pastor is Rev. Frederick C. Schorge.

We celebrated the eighty-fifth anniversary of the founding of the church last October. Of the one hundred fifty-five present were many former members of the church and Sunday School. Rev. F. C. Schorge gave the address and the choir from East Syracuse Presbyterian Church led the singing.

EAST SYRACUSE

Here is a natural junction of the railroad lines east and west.

This town contains the homes of the employees of the New York Central Railroad and a remnant of the oldest settlers of this section.

The school system is excellent. Here has flourished the First Presbyterian Church of East Syracuse, remarkable in the term of service of Rev. Isaac Swift who was pastor of this congregation fifty years!

FIRST PRESBYTERIAN CHURCH OF EAST SYRACUSE, N. Y.

Organized March 8, 1875.

Present Pastor: Rev. Joseph C. Sayres.

It is a matter of history that the first religious organization in what is now the Village of East Syracuse—the First Presbyterian Society was effected before there was any post-office in the village, before any trains stopped at this place and even before any name had been settled upon for the new village.

The First Presbyterian Society was organized on the evening of March 8, 1875, in the old schoolhouse which stood on the site now occupied by the Benedict Manufacturing Co. For some years previously a Sabbath School had been carried on in this schoolhouse with occasional preaching. The Rev. Jeremiah M. Chrysler had pastoral charge of the church from its organization. In the fall of 1876, he relinquished his work at Collamer and moved to East Syracuse and remained as stated supply of the church until September, 1878, when he moved to Stillwater.

The Rev. Isaac Swift began his labors in the church on November 17, 1878, and his pastorate did not end until fifty years later, Nov. 28, 1928. During his long pastorate the church had a steady and healthy growth. In the year 1885 an addition was built to the first small chapel which stood on the site of the present church. In the year 1896, came the time to build a newer and larger church, the cornerstone of which was laid on June 27, 1896. In the year 1924 extensive improvements were made, including a new banquet or dining hall and a more modern kitchen. In November, 1928, the Rev. Isaac Swift retired and was made pastor emeritus.

The Rev. Joseph C. Sayers began his work in September, 1929, and was installed by the Presbytery of Syracuse on December 17, 1929. During his pastorate extensive improvements were again made to the church property; a young people's choir of nearly forty voices was organized; a new church bulletin was printed; a splendidly equipped summer camp, with a capacity of sixty campers, was organized. This camp was completely equipped and is now commencing its twelfth successful season. It is located at Blue Mountain Lake in the Adirondacks. Mr. and Mrs. Sayers also built a gymnasium for the use of the young people of the church. During his pastorate thus far nearly two hundred new members have been added to the church.

HASTINGS

PRESBYTERIAN CHURCH OF HASTINGS, N. Y.

Organized December 3, 1888.

Acting Pastor: Vernon Smith, Student Supply.

In the summer of 1887 a number of Christian people of Hastings, desiring the welfare of the cause of Christ and believing that this could best be promoted by the establishment of a Presbyterian Church, resolved to take steps toward the accomplishment of that object.

A committee was sent to the Presbytery of Syracuse at a meeting held in Baldwinsville September 19, 1887, to interest that body in behalf of the project contemplated.

As a result, the Presbytery instructed Dr. Dimon, who represented the Hastings group of people, to receive their representative, Rev. Wallace B. Lucas, in connection with this matter. His work was begun at Hastings October 7, 1887. He preached in the schoolhouse and visited the interested families.

October 14, 1887, a meeting was held at which it was resolved to organize a Presbyterian Society and to proceed to the erection of a house of worship. Arrangements were made to hold religious services in the schoolhouse on the moon-light Tuesdays each month of the winter.

The first meeting was held November 1, 1887, at which the Rev. George Bayliss of Mexico preached and a Presbyterian Society was formed. Pulpit supplies served this organization throughout the winter months. Mr. Herbert A. Manchester was appointed to spend the summer in Hastings. He preached morning and evening in the schoolhouse and organized prayer meetings and a Sunday School.

Subscriptions were solicited for a church building. This was constructed and the cornerstone was laid September 28, 1888.

Subscriptions were solicited for a church building. The cornerstone was laid September 28, 1888, and at this time a commission was appointed by Presbytery, held at Cazenovia, to organize a church at Hastings. December 3, following, the formal organization was perfected. March 30, 1889, a call was extended to Mr. Herbert Manchester as a stated supply. Later the Rev. E. W. Twitchell became pastor. Our next pastor was Rev. H. H. Lipes. Then came Rev. Green, the Rev. J. J. Woolf, Rev. John Thorpe, Rev. Henry Snyder, Rev. John Dennis, Rev. Isaac Steelman, Rev. Leon Marcy, Rev. Edgar Mitchell, Rev. Harold Mac Gilvrey.

The Rev. W. Arden Coe of the Olivet Church of Utica was ordained from this church.

Our present pastor is Vernon Smith from Auburn Theological Seminary.

PARISH

FIRST PRESBYTERIAN CHURCH OF PARISH, N. Y.

Acting Pastor: Vernon T. Smith, Student Supply.

In October, 1887, at the request of Mr. Arthur White and his wife, Rev. Wallace B. Lucas, D.D., Superintendent of Missions of the Western District of the Synod of New York visited Parish and preached in the town hall one Sabbath.

In May, 1888, Mr. Herbert A. Manchester, a student in Auburn Seminary, began preaching at Hastings, and even visited Parish to see if anything could be done. Very little

interest was manifested so that Mr. Manchester said to someone that money was not his object. The reply was "Oh, well, we will take preaching if we do not have to pay anything for it." It was at last arranged that Mr. Manchester should preach in the town hall the next Sabbath, June 10. He continued preaching once in two weeks during the summer. In September the people gave him \$17.85 and from that time on regular contributions were made.

In May, 1889, services began to be held weekly. Mr. Manchester supplied the pulpit during the summers of 1889 and 1890. He preached the last time as stated supply August 31, 1890. He was succeeded by students from Auburn Seminary (Messrs. W. B. Chapman, F. B. Carleton, J. L. R. Walker and A. R. Pennell.) These had charge of the work until April 30, 1893.

Rev. E. W. Twichell of Auburn preached March 19 and 26, 1893, and spent several days with the people.

March 28, 1893, the First Presbyterian Church of Parish was organized by the Presbytery of Syracuse, the following ministers being present and taking part in the services: Rev. George B. Spalding, Rev. A. H. Fahnestock, Rev. L. M. Clark, Rev. Isaac Swift and Rev. E. A. McMaster. Following persons were enrolled as members: Martha Ludington, Lydia Hoke, Mary McNitt, Ada Owen, Wm. T. Brownridge, Fannie Graham Brownridge, A. White, Mary Bush, Albert Alger, Susie Cottet, Minnie Cottet. Messrs. Wm. T. Brownridge and Albert Alger were elected and ordained as Elders. Sacrament of the Lord's Supper was administered in the evening by Rev. E. A. McMaster.

The Sunday School was organized in July, 1890, with Mr. H. A. Manchester as Superintendent.

The Society of the First Presbyterian Church of Parish was organized in August, 1889.

First Presbyterian Church edifice was completed, furnished and dedicated November 22, 1892. Sermon of dedication was preached by Rev. A. H. Fahnestock of Syracuse. The whole cost of the building was about \$2,200. The Board of Church Erection during the summer of 1893 gave \$400 which freed the church of all debt.

April 1, 1893: The congregation voted to extend a call to Rev. E. W. Twichell to become their pastor, which in due time was accepted and he began his work April 30, 1893.

E. W. Twichell dismissed and went to Presbyterian Church at Middleport, Niagara Presbytery. Rev. F. W. Watkins installed May 21, 1895. Rev. John Ball, Moderator, of Syracuse Presbytery and pastor at Pompey preached installation sermon.

Pastors: Frederick H. Watkins, installed May 21, 1895, dismissed September, 1896; Henry H. Lipes, installed January, 1897, dismissed March, 1898; Edward F. Green, installed June 17, 1899, dismissed 1901; James Oastler, installed May, 1901, dismissed May, 1902; William McN. Kittridge, installed May 10, 1903, dismissed (?); Evan M. Jones, installed April 10, 1904, dismissed, October 1, 1907; John Thorpe, installed April 20, 1909, dismissed 1910; Charles J. Wood, S.S., installed 1911; Herbert Andrews, S.S., installed 1910, dismissed 1911; G. B. Odgen, Acting Pastor, installed February 14, 1915, dismissed (?); John W. Dennis, S.S., installed December 1, 1917, dismissed December 1, 1918; I. Newton Steelman, installed July 2, 1920, dismissed July 5, 1922; Leon S. Lacey, installed January 4, 1923, dismissed November 1, 1927; Edgar Mitchell, installed June 24, 1928, dismissed February, 1931; Harold W. McGilvray, installed July, 1932, dismissed October, 1935; F. A. Manderson, installed November, 1935, dismissed July, 1937; Vernon T. Smith, student Pastor, October, 1937-.

APPENDIX NO. 1.

Pew Ground.

THIS INDENTURE, made the 27th day of July in the year of our Lord 1855 between the First Presbyterian Society, in the village of Syracuse, of the first part, and Homer White of the same place, of the second part—Witnesseth, that the said party of the first part, in consideration of the sum of Three Hundred Dollars in hand paid, hereby leases unto the said party of the second part, and to his heirs and assigns, Slip No. 18 in the Church of said Society, as said Slips are now numbered therein, which said slip was originally appraised at the sum of Three Hundred Dollars, with the right of ingress and egress to and from the same, at all times of Divine Worship, TO HAVE AND TO HOLD the use of the same from the date hereof, so long as said Church shall be used as a place of Divine Worship, by the said Society.

This conveyance, however, is made upon the following conditions, viz:—

1st—The party of the second part and his assigns, shall not in any manner disfigure, injure, alter or destroy the said slip.

2d—The carpeting, cushioning and using of said Slip shall at all times be regulated by the Trustees of said Society for the time being.

3d—The said party of the second part and his assigns, shall pay to the said Trustees for the time being, all taxes and assessments which may be levied or assessed thereon by the said Trustees, for any or all of the purposes following, and within the times designated by said trustees, viz:—

For the support of the Gospel—including the Minister, Chorister, Choir and Sexton;

For taxes and assessments on the property of said Society, and the expense of warming, lighting and cleaning the church.

To defray the expense of insurance and repairs of the property of said Society, and also of adding to, repairing or replacing the fixtures attached to the property of said society.

To pay the interest on the debt of said society for the time being.

All taxes and assessments to be levied and assessed upon those slips only which are not owned by the Society at the time of such levy or assessment, and in proportion to the original assessed value of the same, as entered upon the minutes of said Society.

No taxes or assessments to be levied or assessed, for the "next" years, for the purchase of a bell, or organ, for finishing off the transept, or the erection of an iron fence around the Church lot, in whole or in part, nor are they, in any one year, to exceed ten per cent. on the original appraised value of said slips.

All of which conditions, the said party of the second part, agrees on his part, to fulfill and keep.

But in case default shall be made in any of the above conditions, on the part of the said party of the second part, or his assigns, the right of such party to the possession of said slip shall cease, and the same shall revert to the said Society; and the said Trustees may sell the same at public auction to the highest bidder, on posting a written or printed, or partly written and partly printed notice of such sale in each of the vestibules of the said Church for two successive Sabbaths immediately prior to such sale, and the said Trustees may execute a new lease of said slip to the purchaser thereof.

And after deducting from the avails of such sale, the sums for which the same shall have been made, with interest and all reasonable expenses, they shall on demand pay the balance of such avails to the said party of the second part, his heirs or assigns.

WITNESS, the seal of the party of the first part, attested by the signatures of the President of the Board of Trustees, and of the Clerk of said Society, and the hand and seal of the party of the second part, the day and year first above written.

J. C. WOODRUFF, Pres't of the Board of Trustees.
HENRY A. DILLAYE, Clerk

FIRST CHURCH OF MARCELLUS, N. Y., 1803.

APPENDIX NO. 2

Sale of Pew Ground.

To raise money for furnishing the first Meeting House. The sale took place in the fall of 1813.

	No. of Pew	Price Paid
Bildad Beach	31	\$ 75.00
Reuben Dorchester }	27	79.00
Terrencey Edson }		
Thomas North, Jr. }	39	70.00
Joseph North }		
William F. Bangs	11	96.00
David Hutchinson	12	94.00
Abram Dodge	16	100.00
Caleb Todd	26	111.00
Martin Cossit	8	132.00
Samuel Rice	9	130.00
Nathaniel Hilyer	21	38.00
Burage Rice	24	37.00
Henry S. Peatt	29	95.00
Dan Bradley	7	130.00
Reuben Humphreys	13	110.00
C. C. Moore	32	50.00
William Machan	33	30.00
Davis Deming	32	100.00
Jacob Christler	23	37.00
William Machan	28	120.00
Russell Taylor	42	75.00
Seth Dunford	25	90.00
Richard May	30	70.00
Elisha Chapman	6	130.00
Elisha Chapman	41	120.00
Salomon G. Steele	10	130.00
Dorastus Lawrence }	20	75.00
Chauncey Hickock }		
Timothy Austin	38	75.00
Bigelow Lawrence, Jr.	35	35.00
Samuel Parker	34	36.00
Cyrus Curtis	40	95.00
William Machan	5	130.00
Jacob Lawrence }	3	130.00
Josiah Frost }		
Bildad Barker }	37	50.00
Asahel North }		
Erastus Humphreys	15	100.00
Job Tyler, in gallery	1	60.00
William F. Bangs }	2	30.00
Nathaniel Hilyer }		
Nathan Kelsey }	11	110.00
Eli Godard }		
Sum total		\$3,103.00

SUBSCRIPTIONS, ONONDAGA VALLEY CHURCH, 1809-10.

APPENDIX NO. 3.

Onondaga Hollow, October 17, 1909

Joshua Forman	*20 shares—scantling and boards
Thaddeus M. Wood	20 shares—scantling, boards and sawing at mill
John Adams	14 shares—provisions and timber
Joseph Forman	20 shares—grain, provisions and labor
Jasper Hopper	6 shares—in cash
John C. Brown	3 shares—goods
Gordon Needham	12 shares—goods and materials
Joseph Sevan	4 shares—work at painting and glazing
John Gridley	4 shares—in leather
Nicholas Mickles	12 shares—shingles, boards, etc.
George Hall	10 shares—provisions and materials
William H. Sabine	10 shares—provisions and materials
Morehous Hickok	2 shares—
Thaddeus Patchin	1 share—in smithwork
Jerry Stevens	1 share—in joiner work
David Grey	1 share—in joiner work
Judson Webb	2 shares—in shoes
John N. Harvey	1 share—
Joel Phelps	2 shares—in joiner work
Jeremiah Haskins	1 share—
Aaron Bellows	3 shares—in work and provisions
John Miller	2 shares—in hay and grain
David Jones	2 shares—in provisions, work, etc.
William Colby	1 share—in labor
Samuel Colby	1 share—in labor or in lumber
Jonathan Conklin	2 shares—in provisions, etc.
John Haskins	2 shares—in grain, provisions and materials
John Haskins	1 share—in salt
Jehial Whitman	2 shares—in materials
Jeremiah Keeler	3 shares—in grain
Jeremiah Keeler	1 share—in cash
Jonas C. Baldwin	3 shares—in materials
Lebbius Foster	4 shares—
Caleb Northrup	3 shares—in stone
Truesdell and Hawley	2 shares—in goods
Michael Sckull	3 shares—in labor
Travas Swan	1 share—in painting
Calvin Fruck	1 share—in materials or labor
Josiah Hinnigan	1 share—in work and materials
Palaski King	2 shares—in materials
Payton R. Hulburt	2 shares—in pine boards and labor
Nathan Bronson	1 share—in pork or beef or grain or vegetables
Strong and Moseley	1 share—in goods or lumber
Benjamin Carpenter	1 share—in boards
Philander Forbes	2 shares—on condition that the porch is built in the form of that at Schenectady

Whole number of shares, 193; Total cost of shares, \$4,825.00
*\$25.00 a share included voting power.

SECOND VOLUME—PRESBYTERY RECORDS

September 2, 1817—September 2, 1823.

Members belonging to Onondaga Presbytery.

	Ordained	
Rev. John Davenport	July	1774
Rev. Joshua Johnson		1780
Rev. Caleb Alexander	April 28th	1781
Rev. John Shepherd		
Rev. Joshua Leonard	September 7th	1791
Rev. Jabez Chadwick	December	1800
Rev. Truman Baldwin	November 2nd	1807
Rev. William J. Willcox	June 22nd	1808
Rev. Reuben Hurd	September 12th	1808
Rev. Joshua Lane	July 12th	1809
Rev. Joseph Edwards	October 4th	1809
Rev. Elnathan Walker	October 25th	1809
Rev. Ebenezer Leavenworth	December 5th	1809
Rev. Jonathan Kitchel	March 1st	1810
Rev. Ira M. Olds	August 22nd	1810
Rev. Samuel T. Miles	October 2nd	1811
Rev. Mathew Harrison	July 13th	1812
Rev. John Brown	December 8th	1813
Rev. James Sanford	December 13th	1815
Rev. Jabez Spicer	March 18th	1818
Rev. John Lord	November 8th	1803
Rev. Roger Adams	August 26th	1806
Rev. D. C. Hopkins	October	1809
Rev. James H. Mills	February	1818
Rev. Martin Powell		1807
Rev. Charles Johnston	September 26th	1821
Rev. William Bacon	July 3rd	1817
Rev. John Keep	October 30th	1805
Rev. Hezekiah N. Woodruff	June	1798
Rev. Caleb Clark	June 5th	1822
Rev. Joel Bradley	July	1793
Rev. Eleazer S. Barrows	September 11th	1822
Rev. Hugh M. Boyd	January 8th	1823
Rev. Stephen V. Barnes	November 15th	1815

CONGREGATIONS

Cazenovia	Smithfield
First Onondaga	Second Cincinnatus—now Harrison
Second Onondaga	Truxton
Otisco	Cicero
Homer	Lysander
First Pompey	Second Hannibal—now Granby
Second Pompey	First Oswego
Third Pompey	Hanniballville
First Manlius	Second Camillus
Second Manlius	Scott
Third Manlius Orville	First Sullivan
Fabius	Second Sullivan
Preble	DeRuyter
Virgil	Second Lenox
First German	Lysander
Second German	Salina
Lenox	Fourth Manlius
Cincinnatus—now Truxton	

VOLUME NO. 3

ROLL OF CHURCHES, MARCH 10, 1838.

Lysander	Cazenovia
Baldwinsville	Nelson
Camillus	Peterboro
Salina	Lenox
Syracuse	Ridgeville
Onondaga	Oneida Lake
Lafayette	Matthews Mills
Orville	Liverpool
Pompey	Wampsville
Manlius	South Onondaga
Fayetteville	Tully

CHURCHES, 1842

Lysander	Lenox
Camillus	Matthews Mills
Baldwinsville	Ridgeville
Salina	Liverpool
Syracuse	South Onondaga, out June, 1837
Onondaga Hollow	Cazenovia
LaFayette	Otisco
Orville	Onondaga
Manlius	Syracuse (Cong.) 1843
Pompey	Britton Settlement,
Fayetteville	changed to Collamer
Nelson, dissolved 1868	Jamesville
Peterboro	Van Buren, disbanded 1835

ERRATA

The first sentence of the last paragraph on page 119 should read "A new and larger meeting house was planned; the lot at the Southeast corner of South Salina and Fayette Streets was purchased in 1848."

On page 91 the second line of first paragraph under cut of Baldwinville Church should read "Rev. Ebenezer Lazelle"

The third sentence of the first paragraph under Collamer, page 159, should read "Here are two church buildings."

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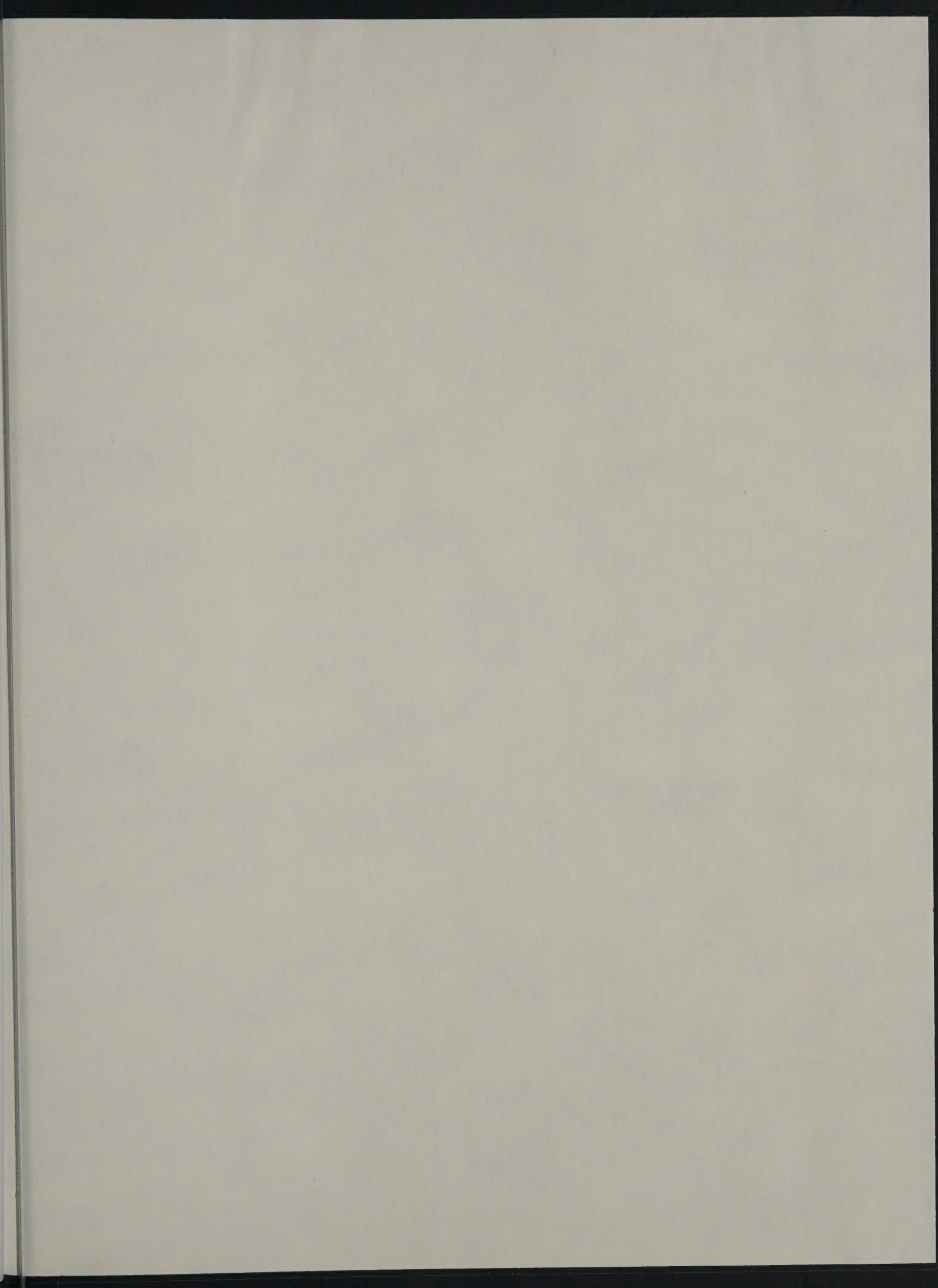
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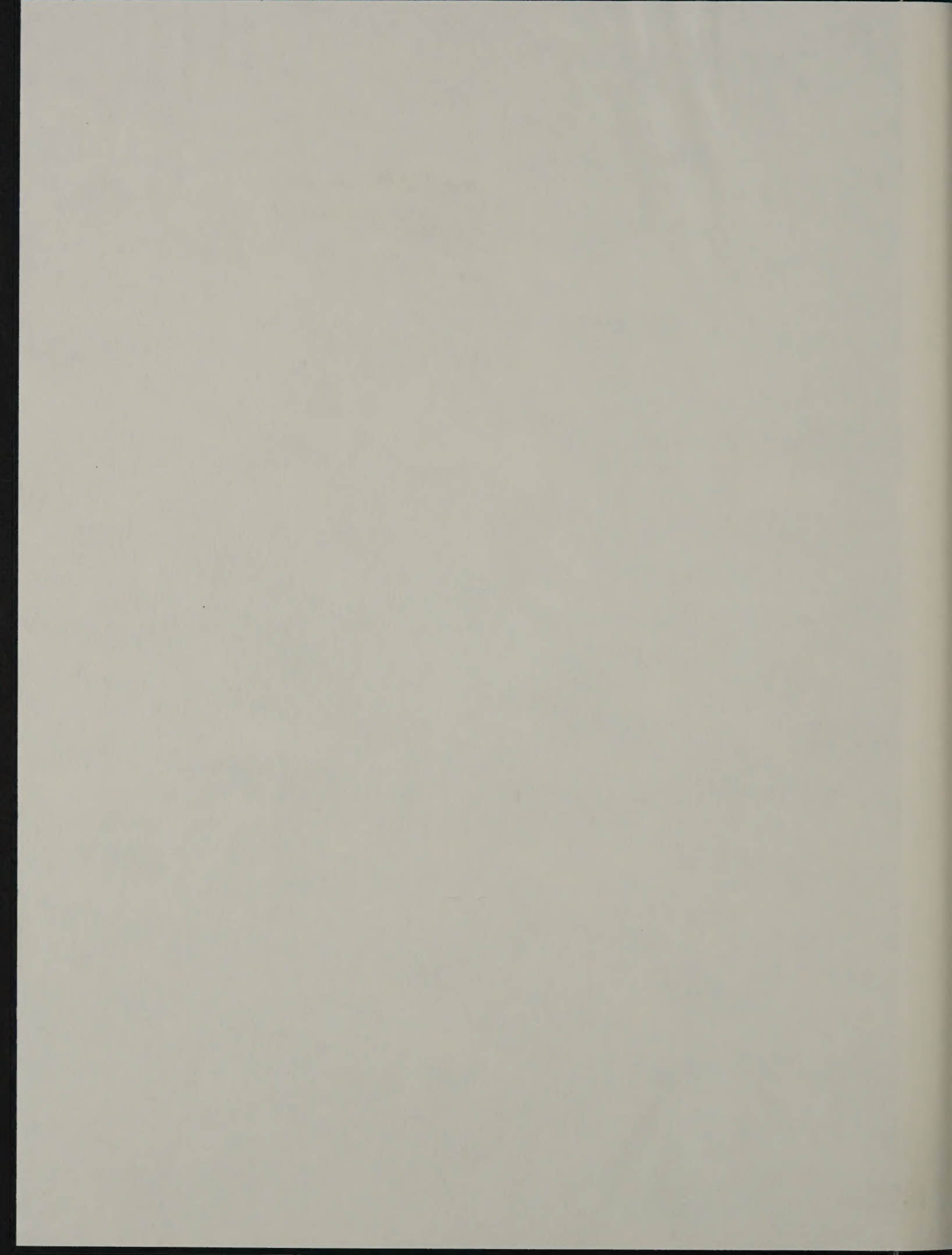
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